

CONVENTION PROCEEDINGS

49TH REGULAR CONVENTION
THE LUTHERAN CHURCH—MISSOURI SYNOD
Milwaukee, Wisconsin July 9-16, 1971

CONVENTION PROCEEDINGS 1971 MILWAUKEE

Proceedings

of the

Forty-Ninth Regular Convention

of

THE LUTHERAN CHURCH—MISSOURI SYNOD

Milwaukee, Wisconsin
July 9—16, 1971





The Arena . . .

. . . Outside

. . . and Inside



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From Milwaukee

After sitting on the rostrum for six consecutive conventions watching closely the flow of business and trying to keep accurate minutes, I am left with one overarching impression whenever I read accounts of the convention under consideration. I am more amazed with each succeeding convention over the failure of communicators to communicate. The usual end result is a distortion of what really happened.

We have learned to expect this kind of thing from the secular press, but when it becomes characteristic even of some of the church press, it is doubly sad.

This book seeks to bring the record of what really happened at Milwaukee. It contains the resolutions actually adopted and the official minutes of the proceedings.

* * *

We have again, for the third time, noted in small type below the text of some resolutions additional information from the notebooks of both secretaries. These comments give not only the full text of amendments that were adopted but also the more substantive amendments that were rejected, as well as other information that might prove helpful in reading the mind of the convention on a given issue.

The numbers in parentheses below each resolution indicate the session in which action was taken. These numbers in turn will enable the reader to consult the minutes of that particular session for the setting, additional details, etc.

A word about abbreviations. CW is the symbol for *Convention Workbook*, the 529-page book of reports and overtures submitted to the convention. TB refers to *Today's Business*, the daily mimeographed manual bringing the text of the proposed resolutions drafted by the floor committees.

In addition to the many matters set forth in the minutes, the following items should be noted for the sake of the record:

- The opening service was held in the Milwaukee Arena. Third Vice-President Edwin Weber, D. D., delivered the sermon on the basis of Rev. 7:9-17. Rev. Karl Barth, President of the South Wisconsin District, was the liturgist, and Rev. John Baumgaertner, President of the English District, who resides in Milwaukee, the lector.
- All sessions were held in the Arena in downtown Milwaukee, and committee meetings principally at the Sheraton-Schroeder Hotel.
- Floor committees began their work as early as July 5.
- The theme of the convention was "Sent to Reconcile."

—A sacred concert on Sunday evening was one of the highlights of the convention.

We wish to thank many devoted servants of our Lord who helped behind the scenes. Our thanks go especially to Dr. Walter Rosin, who did an outstanding piece of work in producing the minutes from session to session.

* * *

Many controversial issues came before the Milwaukee convention. In addition to the rather detailed index in the back of the book, the following list is an attempt to show what the convention did or failed to do about some of these controversial issues:

Doctrinal Resolutions: Res. 2-21, 5-24
 Confirmation and First Communion: Res. 2-47
 ALC Fellowship: Res. 3-21, 5-04
 Fact-Finding Committee: Res. 2-23, 2-28, 5-26
 Mission: Life: Res. 7-20, 7-22
 Dissenting Activities: Res. 5-13
 Ethics: Res. 5-23
 LCUSA: Res. 3-18
 Openness and Trust: Res. 2-50
 Declaration of Determination: Res. 5-32
 Collegialism: Res. 5-21
 Winfield: Res. 6-02
 Irvine and Oakland: Res. 6-11, 6-12
 Evangelism: Res. 1-19
 Appeals Procedures: Res. 5-14
 Election of President and Vice-Presidents: Res. 5-46
 Election of College Presidents: Res. 6-07
 Charges Against Faculty Members: Res. 6-01
 Inter-Lutheran Consultation: Res. 3-26
 Campus Ministry: Res. 1-21
 Armed Forces Commission: Res. 4-43
 Tenure of Staff: Res. 4-29
 Abortion: Res. 2-39, 2-27, 2-49
 Mission Affirmations: Res. 2-33, 2-34
 Executive Director Position: Res. 4-38
 Walther League: Res. 7-15, 7-18
 Pre-Field Training Program: Res. 1-14
 Conventions: Res. 4-16, 5-09
 LWF: Res. 3-06
 Selective Fellowship: Res. 3-11
 Teacher Franchise: Res. 5-03
 Controversies Within Faculties: Res. 5-47
 Atlantic District: Res. 4-57
 Woman Suffrage: Res. 2-17
 Ordination of Women: Res. 2-04
 Youth Representation: Res. 5-37, 7-03
 Privilege of Overtures: Res. 5-12
 Seconding: Res. 1-09
 Historical-Critical Method: Res. 2-52

* * *

Fortunately, the Synod was spared the unpleasant incidents that had marred the Denver convention in 1969. But there was unpleasantness also at Milwaukee. The convention proved once again how precious reconciliation is. The foreword to the *Denver Proceedings* stated: "The strong God who made the hills and the mountains demonstrates ever and again the strength of His redeeming love also for the members of the Missouri Synod. Let us learn to live together better as brothers in that love!"

Our need does not seem to change.

HERBERT MUELLER, *Secretary*

Officers of The Lutheran Church — Missouri Synod

President

REV. J. A. O. PREUS, Ph. D., D. D., St. Louis, Mo.

First Vice-President

REV. R. P. WIEDERAENDERS, D. D., St. Louis, Mo.

Second Vice-President

REV. THEO. F. NICKEL, D. D., Chicago, Ill.

Third Vice-President

REV. EDWIN C. WEBER, D. D., Fraser, Mich.

Fourth Vice-President

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Secretary

REV. HERBERT MUELLER, LL. D., St. Louis, Mo.

Treasurer

MR. MILTON CARPENTER, LL. D., St. Louis, Mo.

1971 Convention Arrangements Committee

DR. WALTER W. STUENKEL, *Chairman*

PROF. W. C. KOESTER, *Convention Coordinator*

MR. EDWIN HAACK, *Secretary*

MR. ROBERT L. WUEBBEN, *Treasurer*

REV. EDWIN PIELOW, *Worship*

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MR. ROBERT L. WUEBBEN, *Halls and Equipment*

REV. VICTOR SELLE, *Public Relations*

MR. ROBERT OTT, *Hospitality and Entertainment*

MRS. VICTOR BARTELT, *Hospitality and Entertainment*

REV. ELMER MUELLER, *Housing*

MR. ELDRED DEDE, *Housing*

MR. HERBERT H. KOEPKE, *Registration*

MRS. ANITA SCHUMACHER, *Registration*

REV. KARL BARTH, *Advisory*

REV. BYRON WALLSCHLAEGER, *Advisory*

DR. HERBERT MUELLER, *Secretary of the Synod*

MR. W. J. BARGE, *Convention Manager*

REGISTERED REPRESENTATIVES

A. Voting and Advisory Delegates

Argentine District

A. Voting Pastors

Berndt, Herbert, Missiones, Arg.

Alberta and British Columbia District

A. Voting Pastors

1. Schoepp, Walter F., Lethbridge, Alta., Can.
2. Unterschultz, Don, Calgary, Alta., Can.
3. Rath, Ernest, Wembley, Alta., Can.
4. Fox, E. B., Edmonton, Alta., Can.
5. Habersack, Harold, Creston, B. C., Can.
6. Lehman, E., Richmond, B. C., Can.
7. Rentz, Garwood, Courtney, B. C., Can.

B. Voting Laymen

1. Pfeiffer, Art, Camrose, Alta., Can.
2. Lucas, Michael, Calgary, Alta., Can.
3. Von Tettenborn, Bernard, Drayton Valley, Alta., Can.
4. Beach, Peter, Edmonton, Alta., Can.
5. Koester, Thomas, Kamloops, B. C., Can.
6. Becker, Dennis, Vancouver, B. C., Can.
7. Hisdal, Verner, Yarrow, B. C., Can.

C. Advisory Pastor

Schmidt, H. Paul, Calgary, Alta., Can.

Atlantic District

A. Voting Pastors

1. Bartsch, H. Elmer, Nashua, NH
2. Wismar, Cyril M., Marblehead, MA
3. Linen, Elmer, Westminster, MA
4. Littmann, Paul G., Cranston, RI
5. Puelle, Frederick W., Westfield, MA
6. Wilkens, Wilhelm H., Coventry, CT
7. Feldmann, Robert M., Granby, CT
8. Skov, Richard H., Niantic, CT
9. Riedel, Robert J., Bristol, CT
10. Voss, Hans A., Danbury, CT
11. Buchheimer, Paul G., Saratoga Springs, NY
12. Fuchs Jr., John G., Castleton, NY
13. Hoger, Donald R., Hyde Park, NY
14. Wittrock, Theodore, Bronx, NY
15. Kretzschmar, Donald C., Yonkers, NY
16. Puelle, John E., New York, NY
17. Kraus, George R., Brooklyn, NY
18. Feinsinger, Frederick W., Rego Park, NY
19. Timm, Kenneth O., Jackson Heights, NY
20. Breuer, Peter George, Jamaica, NY
21. Hinsch, John C., Plainview, NY
22. Kruger, Carl J., New Hyde Park, NY
23. Ertman, Charles L., Lake Grove, NY
24. Messerschmidt, Lester P., Dix Hills, NY
25. Reinheimer, Daniel D., Maywood, NJ
26. Holtz, Alan E., Jersey City, NJ
27. Schoenfeldt, Howard J., Livingston, NJ
28. Eicher, Robert E., Oak Ridge, NJ
29. Von Spreckelsen, Henry, Union, NJ
30. Wildgrube, Paul F., Pennsville, NJ
31. Schmidt Jr., Carl F., East Brunswick, NJ

B. Voting Laymen

1. Mills, Paul W., South Portland, ME
2. —
3. Magistrelli, John, Cambridge, MA
4. Grieves, Herbert, Stoughton, MA
5. Meyer, David, Amherst, MA
6. Dey, Raymond, Manchester, CT
7. Baiardi, Peter, Torrington, CT
8. Schulze, Charles, New London, CT
9. Clements, Don, Wallingford, CT
10. Blankley, Donovan, South Norwalk, CT
11. Wozcieszak, Raymond F., Schenectady, NY
12. Birr, Kendall, Delmar, NY
13. Kneuppel, Robert G., Poughkeepsie, NY
14. Messner, William, Bronx, NY
15. Killenberg, Gustav A., Bronxville, NY
16. Braaten, Arthur, Staten Island, NY
17. Havecker, Herman, Brooklyn, NY
18. Johnson, Raymond, Long Island City, NY
19. Leithead, Clyde, Whitestone, NY
20. Puelle, Frederick, Floral Park, NY

21. Webster, David, Hicksville, NY
22. Kempter, John, East Meadow, NY
23. Rueger, Raymond, Patchogue, NY
24. Strum, Wendell, Brentwood, NY
25. Werring, Kenneth, Mahwah, NJ
26. Gehler, Max, Hoboken, NJ
27. Hamer, William A., Lyndhurst, NJ
28. Sander, Paul, Paterson, NJ
29. Ledogar, Walter A., South Orange, NJ
30. Koslosky, Edward, Bernardville, NJ
31. Drager, John, Freehold, NJ

C. Advisory Pastors

Baepler, Walter J., Islip, NY
Johnston, Gordon E., West Nyack, NY
Nehring, David P., New Haven, CT
Ruppar, William A., Wethersfield, CT
Temme, Norman L., Scarsdale, NY
Vick, Calvin T., Wayland, MA
Griffin, Robt. E., Teaneck, NJ

D. Advisory Teachers

Kuech, Elmer H., Bridgeport, CT
Lunz, Robert G., Bronx, NY
Fisher, Richard E., Westwood, NJ
Matern, John H., Queens Village, NY
Endorf, Weldon W., Hicksville, NY
Meier, Robert J., Tuckahoe, NY

Brazil District

A. Voting Pastors

1. Becker, Winfredo, Imbituva, Paraua
2. Flor, David, Nova Venecia, Espirito Santo
3. Winterle, Leo, Santa Cruz do Sul, RGS

California and Nevada District

A. Voting Pastors

1. Grumm, Roland E., San Francisco, CA
2. Grunow, William P., San Leandro, CA
3. Visser, Robert M., Lodi, CA
4. Oswald, Orval M., Fair Oaks, CA
5. Miller, Larry A., Arroyo Grande, CA
6. Labrenz, Paul E., Oakland, CA
7. Koberg, Sergei S., San Ramon, CA
8. Pfothhauer, Norman, Menlo Park, CA
9. Baker, Claude, Yuba City, CA
10. Leising, Emil P., Gardnerville, NV
11. Pfothhauer, Paul, Soquel, CA
12. Lewis, Arthur, Lucerne, CA
13. Fuerbringer, Kenneth, Fresno, CA
14. Bartz, Herbert, Sunnyvale, CA

B. Voting Laymen

1. Lee, Peter, San Francisco, CA
2. Gieseke, Wilbert, San Leandro, CA
3. Bethelsen, Bert A., Merced, CA
4. Forde, Harold, Davis, CA
5. Bruns, Leonard, Bakersfield, CA
6. Kelleghan, George, Richmond, CA
7. Tewes, Howard A., Livermore, CA
8. Cummins, Hale, San Carlos, CA
9. Brooks, Clyde, Paradise, CA
10. Hamilton, John, Susanville, CA
11. Chang, Walter, Honolulu, HI
12. Hennig, Leroy, Arcata, CA
13. Maurer, Philip, Exeter, CA
14. Graham, Donald, Sunnyvale, CA

C. Advisory Pastors

Schmidt, Herbert, Santa Cruz, CA
Schultz, Gustav, Berkeley, CA
Seyer, Herman D., Lemoore, CA

D. Advisory Teachers

Callies, Bernhard J., Richmond, CA
Fechner, Walter L., Lodi, CA
Busse, Walter C., Daly City, CA

Central Illinois District

A. Voting Pastors

1. Klinkerman, O. J., Salem, IL
2. Lubkeman, August H., Chenoa, IL

3. Vavra, Andrew, Sadorus, IL
4. Breehne, Karl F., Thawville, IL
5. Matthies, Richard, Shelbyville, IL
6. Williams, G. C., Stewardson, IL
7. Knief, Louis C., Arenzville, IL
8. Beiderwieden, John H., Havana, IL
9. Schliepsiek, Karl R., Peoria, IL
10. Wittenberg, F. L., Warsaw, IL
11. Haake, Eldor W., Moline, IL
12. Koke, Louis, Petersburg, IL

B. Voting Laymen

1. Meseke, Gale, Vandalia, IL
2. Ripple, Riemond, Secor, IL
3. Fester, Edwin, Mattoon, IL
4. Huckstadt, A. J., Danville, IL
5. Engel, Gehrig, Decatur, IL
6. Baker, Kenneth, Sigel, IL
7. Keirl, Russell C., Jacksonville, IL
8. Biesemeier, John, Mount Pulaski, IL
9. Jaeger, Kenneth, Morton, IL
10. Allen, Virgil, Quincy, IL
11. Morgan, John, Silvis, IL
12. Olsen, Harold M., Springfield, IL

C. Advisory Pastor

Eissfeldt, Ray, Champaign, IL

D. Advisory Teachers

Brauer, Paul, Decatur, IL
Herbst, H. Allen, Springfield, IL
Franzen, Herbert, Peoria, IL

Colorado District

A. Voting Pastors

1. Laatsch, James, Wray, CO
2. Klattenhoff, Wilbur, Albuquerque, NM
3. Polack, Wm. G., Denver, CO
4. Schmidt, Robert F., Fort Collins, CO
5. Heltinger, John C., Roswell, NM
6. Schave, Warren, Canon City, CO
7. Phipps, Ralph, Denver, CO
8. Natzke, Norman F., Montrose, CO
9. Haight, Elmer, Jr., Vernal, UT

B. Voting Laymen

1. Bondhus, Norwood, Akron, CO
2. Reklau, Walter, Albuquerque, NM
3. Grasmick, Cliff, Denver, CO
4. Brewer, David, Greeley, CO
5. Steinmann, Henry, El Paso, TX
6. Burnham, Robert, Colorado Springs, CO
7. Kort, William, Denver, CO
8. Jauch, John J., Pueblo, CO
9. Weiss, Stephen O., Sandy, UT

C. Advisory Pastor

Oldsen, Gerold L., Glenwood Springs, CO

D. Advisory Teachers

Eberhard, Louis, Greeley, CO
Boehne, Edmond, Denver, CO

Eastern District

A. Voting Pastors

1. Warke, Guy D., Buffalo, NY
2. Schmidt, Melvin, Orchard Park, NY
3. Heuer, Ernest E., Lockport, NY
4. Schmooek, Enno, N. Tonawanda, NY
5. Boehlke, Alvin A., North East, PA
6. Stechholz, Erwin H., Mendon, NY
7. Kitts, A. Sidney, Rochester, NY
8. Hansel, Wilferd A., Utica, NY
9. Garton, Horace W., Pittsburgh, PA
10. Hoener, Kenneth E., Murrysville, PA
11. Heilman, Mark L., Malvern, PA

B. Voting Laymen

1. Nerber, Linton, Batavia, NY
2. Krueger, Theodore, Buffalo, NY
3. Baehr, Donald, New Fane, NY
4. Springer, Hans, Niagara Falls, NY
5. Hirschberger, Robert, Fredonia, NY

6. Carpenter, James W., Henrietta, NY
7. Wolfanger, Gary A., Rochester, NY
8. Kaplin, Donald C., Holland Patent, NY
9. Stahlfeld, Donald, Glenshaw, PA
10. Schooley, Ron, Monroeville, PA
11. Renfer, Fred, Philadelphia, PA

C. Advisory Pastor

Miller, H. Earl, Cabot, PA

D. Advisory Teachers

Opferbeck, Ronald L., Tonawanda, NY
Stamm, Richard, Niagara Falls, NY

English District**A. Voting Pastors**

1. Starenko, Ronald C., Paramus, NJ
2. Hoyer, Richard O., Philadelphia, PA
3. Merklinger, Harold A., Niagara Falls, Ont, Can.
4. Mealwitz, Peter E., Elyria, OH
5. Kissling, Waldemar R., Madison Heights, MI
6. Rauf, Jacob M., Detroit, MI
7. Nickel, Joel T., Chicago, IL
8. Hughes, William J., Villa Park, IL
9. Meyer, Norbert W., Park Ridge, IL
10. Hagebusch, Wilbur C., Milwaukee, WI
11. Plautz, Ralph A., Hannibal, MO
12. Larson, Leland R., Green Valley, AZ
13. Fuelling, Daniel W., St. Paul, MN
14. Sauls, Ottis L., Seymour, IN
15. Ludwig, Garth D., Pittsburgh, PA
16. Cress, Clyde, Midland, MI
17. Huckaby, Charles W., San Diego, CA

B. Voting Laymen

1. Muenchow, Albert F., Chappaqua, NY
2. Guenzel, Rudi, Hatboro, PA
3. Duerr, Robert, N. Tonawanda, NY
4. Dissen, Walter C., N. Olmsted, OH
5. Bachman, Virgil J., Port Huron, MI
6. Thiel, Ralph R., Birmingham, MI
7. Ginther, John, Chicago, IL
8. Meyer, James, La Grange, IL
9. Blyth, Violet, Niles, IL
10. Hasenstein, Edward, Sheboygan, WI
11. Fey, Earl A., St. Louis, MO
12. Stoltz, Wayne, Scottsdale, AZ
13. Rogosheske, Walter F., St. Paul, MN
14. Sims, Roger D., Munster, IN
15. Krueger, Clarence, Pittsburgh, PA
16. Buehl, Willis, Hastings, MI
17. Garcia, Armando, Los Angeles, CA

C. Advisory Pastors

Hecht, Harold L., Detroit, MI
Feucht, Richard H., Detroit, MI
Woldt, William E., Detroit, MI
Spannaus, Ruben, Elmhurst, IL
Jungkuntz, Richard P., Tacoma, WA
Nissen, Eugene W., Ann Arbor, MI
Harre, Alan F., St. Clair Shores, MI

D. Advisory Teachers

Giesselmann, Rupert E., Florissant, MO
Kretzmann, F. Carl, Philadelphia, PA
Wenz, Richard L., Hannibal, MO
Harman, Ronald V., Phoenix, AZ

Florida-Georgia District**A. Voting Pastors**

1. Trinklein, Edgar A., Marietta, GA
2. Gatz, Dale G., Jacksonville, FL
3. Diefenbach, O. T., Melbourne, FL
4. Kelly, Adrian R., Tampa, FL
5. Krug, E., Boca Raton, FL
6. Dede, John, Miami, FL
7. Wagenknecht, Franklin, Clearwater, FL

B. Voting Laymen

1. Hermann, Lyle, Columbus, GA
2. Meehan, Michael, Jacksonville, FL
3. Whalen, Thomas, Altamonte Springs, FL
4. Fenske, William F., Winter Haven, FL
5. Hoffmann, Wm. A., Hollywood, FL
6. Moe, Derlyn, Miami Springs, FL
7. Naser, Bernie, Fort Meyers, FL

C. Advisory Pastor

Hingst, Emory, Tallahassee, FL

D. Advisory Teacher

Wesche, W. Paul, N. Miami, FL

Indiana District**A. Voting Pastors**

1. Isenberg, G. E., Merrillville, IN
2. Michalk, Wilburn, Munster, IN
3. Berning, Norman, Knox, IN
4. Garvue, D. R., Plymouth, IN
5. Ryding, E. C., Portage, IN
6. Frank, D. E., Monroeville, IN
7. Shiley, L. J., Fort Wayne, IN
8. Strasen, Luther, Fort Wayne, IN
9. Hillmer, S. W., Corunna, IN
10. Schmidt, C. A., Woodburn, IN
11. Schwan, P. W., New Palestine, IN
12. Behrmann, R. F., Muncie, IN
13. Gerni, A. C., Logansport, IN
14. Radtke, Richard, Lawrenceburg, IN
15. Boettcher, Loren, Columbus, IN
16. Mroch, Paul, Evansville, IN
17. Koch, Robert, Louisville, KY
18. Mack, V. A., Seymour, IN
19. Vogel, J. R., Evansville, IN
20. Schedler, Donald, Terre Haute, IN

B. Voting Laymen

1. McCants, John, Gary, IN
2. Levoy, Clarence, Dyer, IN
3. Kipp, Wesley, La Porte, IN
4. Haase, Elmer, South Bend, IN
5. Fischer, W. James, Valparaiso, IN
6. Schaefer, Weldon, Decatur, IN
7. Liebmann, Paul, Fort Wayne, IN
8. Schust, John, Fort Wayne, IN
9. Boese, Leroy, Garrett, IN
10. Riemenschneider, Elmer, New Haven, IN
11. Abrahamsen, James, New Palestine, IN
12. Schulerburg, Walter, Tipton, IN
13. Michael, Harold, W. Lafayette, IN
14. Rammelsberg, Victor, Shelbyville, IN
15. Marten, Milton, Bloomington, IN
16. Kohlman, Herman, Evansville, IN
17. Stauss, H. G., Louisville, KY
18. Pollert, Oscar, Seymour, IN
19. Chester, L. George, Evansville, IN
20. Heyne, Bob, Indianapolis, IN

C. Advisory Pastors

Birkner, W. C., Fort Wayne, IN
Schlegel, Albert, New Haven, IN
Krug, Werner, Indianapolis, IN
Huegli, Albert G., Valparaiso, IN
Koepke, Luther, Valparaiso, IN

D. Advisory Teachers

Engelbrecht, Wayne, N. Judson, IN
Wills, Herman, Seymour, IN
Pinnow, Richard, Columbus, IN
Schuler, Victor, Evansville, IN
Herzog, Guenther, Fort Wayne, IN
Sauer, Richard, Fort Wayne, IN
Hennig, Albert, Fort Wayne, IN
Pape, Donald, Fort Wayne, IN
Geyer, Bernard, Decatur, IN
Bray, Merlin, Valparaiso, IN
Kroenke, Richard, Valparaiso, IN

Iowa East District**A. Voting Pastors**

1. Dohrmann, E. F., Newhall, IA
2. Scheidt, Paul, Cedar Rapids, IA
3. Elowsky, Earl, Lowden, IA
4. Baker, Garth, Wilton Junction, IA
5. Steinkamp, George, Manchester, IA
6. Stuempfig, E. L., State Center, IA
7. Niermann, Walter, Iowa City, IA
8. Krahn, Kenneth, Mason City, IA
9. Hodges, Leon, Denver, IA
10. Mues, R. D., Readyln, IA
11. Renning, Wayne, Williamsburg, IA

B. Voting Laymen

1. Schulze, Clarence A., Blairstown, IA
2. Struve, Hugo, Cedar Rapids, IA

3. Nolte, Allen L., De Witt, IA
4. Schattschneider, Oscar, Davenport, IA
5. Eichmann, Robert, Dubuque, IA
6. Voss, Robert, Eldora, IA
7. Schmidt, Lawrence, Burlington, IA
8. Heins, Harry, Riceville, IA
9. Robertson, Paul, Reinbeck, IA
10. Poock, Ernest, Tripoli, IA
11. Schmidt, Arthur, Williamsburg, IA

C. Advisory Pastor

Schroeder, Clemons H., Iowa City, IA

D. Advisory Teacher

Wulff, Henry, Waterloo, IA

Iowa West District**A. Voting Pastors**

1. Burch, Donald, May City, IA
2. Anson, M. J., Spirit Lake, IA
3. Ostermeier, Walter G., West Bend, IA
4. Schauland, H. H., Sioux City, IA
5. Thur, Melvin, Paullina, IA
6. Pannier, Clarence, Sac City, IA
7. Baumgarn, Jack R., Osceola, IA
8. Janke, Wilfred H., Fort Dodge, IA
9. Greene, Elmer E., Mapleton, IA
10. Schauer, John, Dow City, IA
11. Letzring, Theo, A., Auburn, IA
12. Weiss, Delbert E., Jefferson, IA
13. Friedrich, Robert, Logan, IA
14. Abbott, Norman V., Adair, IA
15. Wesenberg, Henry, Hastings, IA

B. Voting Laymen

1. Buchholz, Arnold, Hartley, IA
2. Thom, Elmer, Estherville, IA
3. Kuecker, Dick, Algona, IA
4. Easton, Joe, Merrill, IA
5. Amendt, Leonard C., Sutherland, IA
6. Gingerich, Lester, Storm Lake, IA
7. Thompson, Lawrence, Des Moines, IA
8. Doster, Ronald, Krierim, IA
9. Schreiber, Harold, Battle Creek, IA
10. Kuhl, Marvin, Manilla, IA
11. Grundmeier, David, Manning, IA
12. Ross, Richard, Ames, IA
13. Hanusa, Theo. A., Sr., Council Bluffs, IA
14. Schramm, Ralph W., Guthrie Center, IA
15. Brown, Kenneth E., Shenandoah, IA

C. Advisory Pastor

Gerike, G. J. C., Des Moines, IA

D. Advisory Teacher

Sprengeler, Elton F., Fort Dodge, IA

Kansas District**A. Voting Pastors**

1. Domsch, John F., Sabetha, KS
2. Jones, Stanley, Kansas City, KS
3. Hartner, Harlan, Mission, KS
4. Aschbrenner, Arnold R., Emporia, KS
5. Barbian, Frank, Fort Scott, KS
6. Bosch, Floyd, Clay Center, KS
7. Rosenkoetter, Robert, Manhattan, KS
8. Baerwolf, Robert, Herington, KS
9. Hill, Dennis, Derby, KS
10. Sprick, Donovan, Haven, KS
11. Zimmermann, Bruce, Lincoln, KS
12. Studtmann, Robert, Great Bend, KS
13. Kassulke, Willard, Colby, KS
14. Harmann, Eldor, Elkhart, KS

B. Voting Laymen

1. Duesing, Wesley, Powhattan, KS
2. Bruns, Robert, Kansas City, KS
3. Mausolf, Lavern, Prairie Village, KS
4. Schmid, Walter, Topeka, KS
5. Schroedel, Paul, Parsons, KS
6. Lohse, Norman, Marysville, KS
7. Moegenburg, Ronald, Junction City, KS
8. Stueve, Fred, Abilene, KS
9. Rodehorst, E. H., Wichita, KS
10. Jorns, B. W., Turon, KS
11. Eickhoff, Robert, Natoma, KS
12. Wells, Dean, Ellinwood, KS
13. Deines, H. L., Norton, KS
14. Wegele, Paul, Bazine, KS

C. Advisory Pastors

Peter, Edwin F., Sylvan Grove, KS
 Pullmann, Martin A. Winfield, KS
 Widiger, Samuel G., Wichita, KS

D. Advisory Teachers

Koschmann, Paul, Leavenworth, KS
 Koenig, David, Wichita, KS

Manitoba and Saskatchewan District**A. Voting Pastors**

1. Koslowsky, Karl A., Winnipeg, Man., Can.
2. Eifert, Willard, Grenfell, Sask., Can.
3. Paap, Dennis, Saskatoon, Sask., Can.
4. Wolters, Melvin, Churchbridge, Sask., Can.
5. Raaflaub, Vernon, Nipawin, Sask., Can.
6. Towriss, Ronald, Swift Current, Sask., Can.
7. Raedeke, Ronald, Regina, Sask., Can.

B. Voting Laymen

1. English, Wm. D., Winnipeg, Man., Can.
2. Maier, Oscar, Estevan, Sask., Can.
3. Fruson, Edward, Kindersley, Sask., Can.
4. Oke, Albert, Roblin, Man., Can.
5. Misfeldt, Jim, Melfort, Sask., Can.
6. Thiele, John J., Spring Valley, Sask., Can.
7. —

Michigan District**A. Voting Pastors**

1. Schilling, David E., Onaway, MI
2. Teuscher, Leland, Ann Arbor, MI
3. Heil, Thomas, Battle Creek, MI
4. Theiss, Louis, Bay City, MI
5. Reimann, Fredrick H., Ludington, MI
6. Koeppen, Robert, St. Johns, MI
7. Roehrs, Edwin, Dearborn, MI
8. Ludwig, David C., Detroit, MI
9. Bornmann, Carl L., Detroit, MI
10. Unger, Ralph E., Detroit, MI
11. Pudell, William W., Detroit, MI
12. Brenner, Carl, Lapeer, MI
13. Kostizen, Erwin, Clio, MI
14. Zollman, Walter T., Comstock Park, MI
15. Larson, Peter E., Jenison, MI
16. Schleef, Roger H., Livonia, MI
17. Harm, Calvin L., Mount Clemens, MI
18. Landahl, Paul, Warren, MI
19. Newman, Leonard, Sanford, MI
20. Richert, Paul O., Monroe, MI
21. Oermann, Edward G., Mount Clemens, MI
22. Jacobs, Robert C., Whitehall, MI
23. Grafe, William, Orchard Lake, MI
24. Guettler, Ronald, Royal Oak, MI
25. Bannon, Robert, Saginaw, MI
26. Schiefer, Elmer, Hemlock, MI
27. Kipp, Frederick E., Coloma, MI
28. Clabusch, Carl A., Hudson, MI
29. Nelson, Richard A., Port Hope, MI
30. Beyer, R. E., Tawas City, MI
31. Schooler, Eugene, Petoskey, MI
32. Gross, Fredrick, Allen Park, MI

B. Voting Laymen

1. Driscoll, Paul, Cheboygan, MI
2. Schroeder, Edward G., Whitmore Lake, MI
3. Green, James, Portage, MI
4. Taglauer, Alfred, Bay City, MI
5. Belter, Arnold, Cadillac, MI
6. Van Duzer, William, Lansing, MI
7. Zimmermann, Menno, Plymouth, MI
8. Barnier, George, Bloomfield Hills, MI
9. Korff, John, Detroit, MI
10. Wagner, Oscar, Detroit, MI
11. Buskirk, Arthur, Detroit, MI
12. Fahselt, Albert, Swartz Creek, MI
13. Schuck, Miller, Flint, MI
14. Wallen, Albert, Rockford, MI
15. Behrens, Harvey, Allendale, MI
16. Drake, Alan, Livonia, MI
17. Pfeiffer, Richard, Fraser, MI
18. Linsdeau, Vernon, St. Clair Shores, MI
19. Datte, Theo., Jr., Auburn, MI
20. Porch, Robt., Monroe, MI
21. Stemmler, Fred, Richmond, MI
22. Williams, Thomas, Muskegon, MI
23. Schubring, Howard, Union Lake, MI
24. Heumann, Clarence, Berkley, MI

25. Kern, Charles, Frankenmuth, MI
26. Wilkins, Walter P., Saginaw, MI
27. Streffling, Walter, Baroda, MI
28. Bauermeister, John, Burr Oak, MI
29. Klaus, Fred, Sandusky, MI
30. Reichert, Gottfried, Gladwin, MI
31. Budinski, J., Traverse City, MI
32. Jensen, Albert, Taylor, MI

C. Advisory Pastors

Boehnke, Roland, Ann Arbor, MI
 Gienapp, Walter, East Detroit, MI
 Reinke, Chris J., Frankenmuth, MI
 Ruff, Roger, Detroit, MI

D. Advisory Teachers

Jogels, Raymond, Detroit, MI
 Schmidt, Adolph H., Southfield, MI
 Kohtz, Roger O., Dearborn, MI
 Bender, Edgar, Wyandotte, MI
 Wolf, Harold E., Port Hope, MI
 Roggatz, George, Mount Clemens, MI
 Geyer, Harold J., Roseville, MI
 Kuring, Roland, Flint, MI
 Brutlag, Marlin, Fraser, MI
 Bergman, Henry, Manistee, MI
 Loesel, Lorenz, Hemlock, MI
 Senne, Walter, Bay City, MI
 Pagenkopf, Waldemar, Saginaw, MI
 Hinz, Clarence, Richville, MI
 Erber, Glenn, Jackson, MI
 Naber, Darrell H., Conklin, MI
 Meyer, David, Berrien Springs, MI
 Topel, Stanley, E. Detroit, MI

Mid-South District**A. Voting Pastors**

1. Baker, Otto, Little Rock, AR
2. Gentzke, Robert, Nashville, TN
3. Wegener, Merlin, Union City, TN
4. Schrader, Carl, Memphis, TN
5. Drush, John, Bristol, TN
6. Nerger, Robert, Wartburg, TN
7. Zirbel, Frank, Gillett, AR
8. Ringhardt, Wesley, Russellville, AR

B. Voting Laymen

1. Behnke, L. O., Little Rock, AR
2. Rose, H. Shan, Madison, TN
3. Pfanstiel, C. E., Paducah, KY
4. Ahlemeyer, William, Memphis, TN
5. Seaton, L. A., Greeneville, TN
6. Kent, Marvin W., Cleveland, TN
7. Mucklow, Robert E., Magnolia, AR
8. Sanchez, Charles, Rogers, AR

C. Advisory Pastor

Grese, Everett, Memphis, TN

D. Advisory Teacher

Reimold, John, Memphis, TN

Minnesota North District**A. Voting Pastors**

1. Hougum, Daniel, Fisher, MN
2. Vathauer, Walter, International Falls, MN
3. Martens, Elden H., Frazee, MN
4. Hellmann, Robert, Verndale, MN
5. Schmidt, John, Fort William, Ont. Can.
6. Bittner, Paul, Virginia, MN
7. Frusti, Paavo, Esko, MN
8. Bremer, Clarence, Staples, MN
9. Sprengeler, W. O., St. Cloud, MN
10. Weseloh, Melvin, Mora, MN
11. Schmidt, Florus C., Breckenridge, MN
12. Brinkman, Bruce A., Garfield, MN
13. Langemo Jr., Martin, Wheaton, MN
14. Bohn, G. O., Grey Eagle, MN
15. Rusert, Lyle, Appleton, MN
16. Brueske, Robert, Wilmar, MN

B. Voting Laymen

1. Kuball, Paul, Borup, MN
2. Zuehlke, Donald, Bemidji, MN
3. Ginkel, Elmer, Perham, MN
4. Eitel, Orville, Sebeka, MN
5. Maki, Rodney, Thunder Bay, Ont., Can.
6. Bromstad, Edgar, Grand Rapids, MN
7. Larson, David, Cloquet, MN

8. Lofbeck, Leonard, Aitken, MN
9. Schwalboski, Ronald, Sauk Rapids, MN
10. Miller, Vernon, McGregor, MN
11. Winterfeldt, Roland, Fergus Falls, MN
12. Schlecht, Arnold, Parker's Prairie, MN
13. Groth, Roger, Herman, MN
14. Zastrow, Marvin, Little Falls, MN
15. Holzheimer, Robert, Holloway, MN
16. Boettcher, Paul, Montevideo, MN

C. Advisory Pastor

Krueger, Frederick, Brainerd, MN

D. Advisory Teacher

Golnitz, Robert, Long Prairie, MN

Minnesota South District**A. Voting Pastors**

1. Mack, Luther J., Coon Rapids, MN
2. Wick, George W., St. Paul, MN
3. Marxhausen, Victor H., White Bear Lake, MN
4. Wesselius, Franklin, St. Paul, MN
5. Rosenau, R., Minneapolis, MN
6. Miller, Fred M., Minneapolis, MN
7. Schroeder, Robert R., Minneapolis, MN
8. Jaeger, Clark A., Burnsville, MN
9. Malotky, Arden H., Minnetonka, MN
10. Cordes, Robert, New Germany, MN
11. Pohl, Merlin S., Glencoe, MN
12. Bode, Harold A., Lester Prairie, MN
13. Deye, Armin V., Winona, MN
14. Ristow, Leonard E., Stewartville, MN
15. Cloeter, O. H., Faribault, MN
16. Raedeke, Gilbert, Waltham, MN
17. Hansen, Donald, Morristown, MN
18. Rasch, Arthur C., Winnebago, MN
19. Haake, Charles, Ceylon, MN
20. Ruthenbeck, L. H., Lake Crystal, MN
21. Sorenson, Robert, Trimont, MN
22. Behling, Henry W., Lakefield, MN
23. Koch, Willard E., Pipestone, MN
24. Buchhop, William C., Sanborn, MN

B. Voting Laymen

1. Law, Dennis, Minneapolis, MN
2. Horn, Donald, St. Paul, MN
3. Vaaler, Thomas, St. Paul, MN
4. Schmidtke, Roy, South St. Paul, MN
5. Brueske, Loyall, Minneapolis, MN
6. Bucka, Gilbert J., Minneapolis, MN
7. Koschmann, Mark, Minneapolis, MN
8. Meinke, Emil, Webster, MN
9. Troemel, Robert, Minneapolis, MN
10. Ziegler, Edgar, Chaska, MN
11. Henke, Roger, Gaylord, MN
12. Thiesse, Elmer, Howard Lake, MN
13. Schirmer, Loren, Lake City, MN
14. Mahoney, Kenneth, Rochester, MN
15. Krenz, Erich H., Faribault, MN
16. Schmidt, Arnold, Brownsdale, MN
17. Meyer, Delmar, Kiester, MN
18. Hartwick, George B., Blue Earth, MN
19. Behne, Carroll, Sherburne, MN
20. Matzke, Arthur, Good Thunder, MN
21. Wessel, Harold, Truman, MN
22. Jensen, James, Slayton, MN
23. Timm, Edgar, Holland, MN
24. Rohlfen, Elmer, Jackson, MN

C. Advisory Pastors

Krinke, Friebe, Minneapolis, MN
 Salewski, Bennow W., St. Paul, MN

D. Advisory Teachers

Ebel, William, Mayer, MN
 Bloch, Waldemar D., St. Paul, MN
 Roth, Alvin L., Chaska, MN
 Kaun, Charles F., Wykoff, MN
 Schamber, Herold P., Lakefield, MN

Missouri District**A. Voting Pastors**

1. Fehrmann, Walter, Altenburg, MO
2. Koenig, Robert J., Pocahtontas, MO
3. Launhardt, Louis H., Cape Girardeau, MO
4. Rickus, Robert, Salisbury, MO
5. Frerking, Kenneth, Columbia, MO
6. Jank, Orville, Higginsville, MO

7. Haupt, Ross E., Sweet Springs, MO
8. Asmus, Gerhard, Pevely, MO
9. Ferren, William, Jefferson City, MO
10. Gerike, William, Blue Springs, MO
11. Mueller, Ralph, St. Joseph, MO
12. Niermeier, W. T., Harrisonville, MO
13. Appold, Mark, Kirksville, MO
14. Peuster, Alfred, Salem, MO
15. Bahlow, Norman, New Melle, MO
16. Buerger, Martin A., St. Louis, MO
17. Lammert, Edmund, St. Louis, MO
18. Spitz, Paul Ph., St. Louis, MO
19. Maring, W. B., St. Louis, MO
20. Warneck, Richard H., Ellisville, MO
21. Hennig, James F., Florissant, MO
22. Schroeder, Albert, St. Louis, MO
23. Schmidt, G. K., University City, MO
24. Buls, Alfred M., St. Louis, MO
25. Schultz, William F., Cole Camp, MO
26. Lemke, Layton, Lamar, MO
27. Koenig, Wilbert, West Plains, MO
28. Ludwig, Duane, Rosebud, MO

B. Voting Laymen

1. Degenhardt, Gil, Perryville, MO
2. Kasten, Louis, Jackson, MO
3. Rauh, John, Cape Girardeau, MO
4. Hunt, Wilbert, Chillicothe, MO
5. Boyer, Harold, Columbia, MO
6. Nienheuser, Elmer, Blackburn, MO
7. Heidel, Dale, Warrensburg, MO
8. Bodenschatz, Allen, Fredericktown, MO
9. Walz Jr., Milo, Jefferson City, MO
10. Keller, Otto, Independence, MO
11. Meredith, Owen, Kansas City, MO
12. Schlesselman, Leo, Grandview, MO
13. Kruse, Raymond, Hannibal, MO
14. Livingston, Harold, Dixon, MO
15. Poertner, David, St. Charles, MO
16. Belsha, Elmer, St. Louis, MO
17. Reed, Gilbert, St. Louis, MO
18. Smith, William, St. Louis, MO
19. Jung, Norman A., St. Louis, MO
20. Rathert, Alfred J., Fenton, MO
21. Hansen, Donald, Florissant, MO
22. Lehenbauer, Arno A., St. Louis, MO
23. Gieselman, Paul, St. Louis, MO
24. Bremer, Gus, Kirkwood, MO
25. Grunewald, Dale K., Stover, MO
26. Mohling, Dean, Purdy, MO
27. Miller, Frederick, Springfield, MO
28. Finck, Paul, Washington, MO

C. Advisory Pastors

- Ziegler, Albert H., Jefferson City, MO
 Boecler, Paul H., St. Louis, MO
 Predoehl, Theo. C., Frohna, MO
 Mayer, Herbert, St. Louis, MO
 Weyermann, Andrew, St. Louis, MO
 Rast, Harold, St. Louis, MO
 Sylwester, Roger, St. Charles, MO
 Harre, Elmer, Kansas City, MO
 Misterek, Wallace, Warrensburg, MO
 LaBore, Richard, St. Louis, MO
 Schwartzkopf, Elmer, St. Louis, MO
 Ehrlich, Jerry, Kansas City, MO

D. Advisory Teachers

- Bangert, Waldo, St. Louis, MO
 Gruenbaum, Luther, St. Louis, MO
 Harmening Duane, St. Louis, MO
 Hartmann, Robert, Cape Girardeau, MO
 Hoehne, Emil, Kirkwood, MO
 Mueller, Gordon, St. Louis, MO
 Knoernschild, Edwin, Alma, MO
 Niermeier, Henry, St. Louis, MO
 Oetting, Donald, St. Charles, MO
 Prahlow, Donald, St. Louis, MO
 Richter, Orville, St. Louis, MO
 Schwab, Jerome, Concordia, MO
 Obermann, Adolph, Springfield, MO
 Kieffer, Robert, St. Louis, MO

Montana District

A. Voting Pastors

1. Thomas, Raymond K., Miles City, MT
2. Pullmann, Albert G., Billings, MT
3. Hingst, Harold L., Great Falls, MT
4. Blunck, Paul H., Missoula, MT

B. Voting Laymen

1. Smelser, Leland, Glasgow, MT
2. Bartels, Clancy G., Butte, MT
3. Vogel, Raymond, Kremlin, MT
4. Rohrer, Ray R., Kalispell, MT

D. Advisory Teacher

- Drews, Willi H., Libby, MT

Nebraska District

A. Voting Pastors

1. Jenkins, R. F., Omaha, NE
2. Bek, Edwin C., Omaha, NE
3. Beyers, Burnell, Cedar Bluffs, NE
4. Hedemann, Lester E., Wisner, NE
5. Meyer, Donald, Wakefield, NE
6. Vetter, Eugene, Battle Creek, NE
7. Evers, Timothy, Creighton, NE
8. Hamilton, Wendell, Ainsworth, NE
9. Schroeder, Wayne C., Platte Center, NE
10. Bellamy, Lavern, Cambridge, NE
11. Bangert, Norman J., Fairbury, NE
12. Hofmann, Eldred, Hebron, NE
13. Piazza, Charles T., Tecumseh, NE
14. Zimmermann, Theo., St. Paul, NE
15. Stark, William A., Juniata, NE
16. Fortkamp, Gary, Kearney, NE
17. Schmidt, Edgar, Lincoln, NE
18. Moldenhauer, Erwin, McCook, NE
19. Kleopfer, Leland F., York, NE

B. Voting Laymen

1. Eilbeck, Robert, Omaha, NE
2. Wrighton, Thomas R., Omaha, NE
3. Cordes, Leroy, Scribner, NE
4. Schellpeper, Fred, Stanton, NE
5. —
6. Trampe, Fred, Pierce, NE
7. Sporleder, Raymond, Pierce, NE
8. Brunkhorst, Clarence, O'Neill, NE
9. Schulz, Martin, Schuyler, NE
10. Urbom, Ward, Arapahoe, NE
11. Bangert Jr., Henry, Harbine, NE
12. Gruhn, William, Deshler, NE
13. Rathe, Dalen, Sterling, NE
14. Lange, Henry, Ord, NE
15. Alber, Henry, Blue Hill, NE
16. Nolte, Herman, Kearney, NE
17. Beckman, Emil, Lincoln, NE
18. Meintz, Don, Culbertson, NE
19. Schroeder, Walter, David City, NE

C. Advisory Pastor

- Norden, A. J., Lincoln, NE

D. Advisory Teachers

- Heidorn, Paul, Utica, NE
 Lemke, Robert, Seward, NE
 Peter, Herbert, Seward, NE
 Schroeder, Leland, Ogallala, NE
 Wassermann, Victor, Grand Island, NE

North Dakota District

A. Voting Pastors

1. Hipenbecker, Dennis, Cavalier, ND
2. Dierks, Lambert A., Barney, ND
3. Baumann, Edgar T., Monango, ND
4. Harms, Gerhard W. F., Bismarck, ND
5. Beck, Einar M., Anamoose, ND
6. Vogler, Loren, Rugby, ND

B. Voting Laymen

1. Kvasager, Arvin, Grand Forks, ND
2. Ick, George, Lisbon, ND
3. Krenz, Edgar, Binford, ND
4. Overgaard, Verner, Dickinson, ND
5. Detlafl, Robert, Glenburn, ND
6. Held, Lucille, Bisbee, ND

C. Advisory Pastor

- Rubbert, Felix A., Fargo, ND

D. Advisory Teacher

- Browning, Walfred P., Glenburn, ND

North Wisconsin District

A. Voting Pastors

1. Buelow, Leonard P., Green Bay, WI

2. Clausen, M. W., Cecil, WI
3. Schnorr, D. A., Shawano, WI
4. Kessen, Clifford, Tigerton, WI
5. Luedtke, Carl F., Manawa, WI
6. Paul, Robert, Chatham, MI
7. Schultz, Joseph, Antigo, WI
8. Herman, Gerald, Merrill, WI
9. Erdman, Leonard E., Wausau, WI
10. Dake, Melvin L., Stevens Point, WI
11. Bradtke, T. P., Marshfield, WI
12. Heino, Jack L., Mellen, WI
13. Jording, Howard, Glidden, WI
14. Seip, F. David, Athens, WI
15. Sauder, Fred, Eau Claire, WI
16. Broetzmann, Truman, Osseo, WI
17. Huth, Harry, Rice Lake, WI
18. Schalla, Ivan, Deer Park, WI

B. Voting Laymen

1. Gauerke, Rudolph, De Pere, WI
2. Zuehlke, Woodrow, Suring, WI
3. Bruesewitz, J. J., Bonduel, WI
4. Snyder, C. Robert, Bowler, WI
5. Froehlich, Fred, Appleton, WI
6. Peterson, Charles L., Hancock, MI
7. Zoeller, Carl, Three Lakes, WI
8. Nau, Virgil, Merrill, WI
9. Zarnke, Norman, Wausau, WI
10. Braun, Robt. F., Wisconsin Rapids, WI
11. —
12. Mattson, Ernest, Ironwood, MI
13. Gerber, Victor, Sheldon, WI
14. Rannow, Joyce, Colby, WI
15. Lane, Arnold, Eau Claire, WI
16. Storch, Kurt, Durand, WI
17. Wendt, John, Almena, WI
18. Bader, Eldon, River Falls, WI

C. Advisory Pastor

- Beyer, Charles E., Shawano, WI

D. Advisory Teachers

- Pankow, Markus, Merrill, WI
 Fischer, Roger, Cecil, WI

Northern Illinois District

A. Voting Pastors

1. Haferanke, Arnold, Chicago, IL
2. Mueller, Marvin, Chicago, IL
3. Bussert, Paul, Niles, IL
4. Gotsch, Richard J., Northbrook, IL
5. Braem, Theodore A., Palatine, IL
6. Haberkost, James, Streamwood, IL
7. Jaeger, Robert F., Elgin, IL
8. Voss, Robert, Libertyville, IL
9. Graef, Herman F., McHenry, IL
10. Krause, E. George, De Kalb, IL
11. Becker, Donald V., Chicago, IL
12. Lueking, Dean, River Forest, IL
13. Paul, Erwin A., Forest Park, IL
14. Bruning, A., Hinsdale, IL
15. Schelling, James, Franklin Park, IL
16. Bahn, Stanley, Glendale Heights, IL
17. Rossin, Delbert R., Geneva, IL
18. Kucenski, William A., Aurora, IL
19. Wille, Eugene E., Belvidere, IL
20. Peterson, Kurt, Rock Falls, IL
21. Josupait, John W., Chicago, IL
22. Bodley, Simon, Chicago, IL
23. Marquardt, Elvin H., Chicago, IL
24. Bollmann, John, Chicago, IL
25. Krampitz, David, Willow Springs, IL
26. Pfothhauer, A. F. C., Marseilles, IL
27. Van, Fred W., Matteson, IL
28. Staudacher, Theodore L., Thornton, IL
29. Gottberg, Armin C., Beecher, IL
30. Royer, Wm. M., Herscher, IL

B. Voting Laymen

1. Dedert, Julius, Chicago, IL
2. Geisler, Harold, Chicago, IL
3. Rasmussen, James, Chicago, IL
4. Kelly, John, Wheeling, IL
5. Hauer, Paul A., Arlington Heights, IL
6. Harks, Theodore, Wood Dale, IL
7. Vollrath, William, Elgin, IL
8. Johnson, Robert, Lake Forest, IL
9. Gumprecht, Arnold, Crystal Lake, IL
10. Junge, Mark C., Creston, IL
11. Hentschel, Harold, Chicago, IL

12. Bodensadt, Richard, Chicago, IL
13. Mundt, Lester, Berwyn, IL
14. Andrus, Ruth, Downers Grove, IL
15. Bartmess, Robert, Melrose Park, IL
16. Quiram, Louis, Wheaton, IL
17. Gronewold, Arthur, Lisle, IL
18. Thanepohn, Robert, Yorkville, IL
19. Strube, Lyle M., Rockford, IL
20. Ahrens, Victor, Sterling, IL
21. Kenning, Arthur, Chicago, IL
22. Krug, William, Chicago, IL
23. Malak, Jeffery, Calumet City, IL
24. Meilahn, Leonard, Blue Island, IL
25. Baumgartner, Herman, Chicago, IL
26. Lauffer, Martin, Joliet, IL
27. Quast, Louis, Palos Park, IL
28. Geske, Roger J., Chicago Heights, IL
29. Brands, Arnold, Beecher, IL
30. Schleef, Henry D., Crescent City, IL

C. Advisory Pastors

- Ameiss, William, Chicago, IL
 Golisch, John, Mount Prospect, IL
 Young, Kenneth, Oak Park, IL
 Zadeik, Peter A., Mount Prospect, IL
 Grotheer, Kurt V., Arlington Heights, IL
 Einem, Edward H., Arlington Heights, IL

D. Advisory Teachers

- Stegemann, Delbert V., Oak Lawn, IL
 Klemp, Erwin, Chicago, IL
 Winterstein, Arno, Chicago, IL
 Fricke, Raymond, Itasca, IL
 Schaeffer, Orville, Palatine, IL
 Linnemann, Arthur, Park Ridge, IL
 Helmkamp Jr., Karl, Chicago, IL
 Grasz, Duane F., Chicago, IL
 Barkhau, Alvin, Rockford, IL
 Siekmann, Vernon, Rockford, IL
 Marquardt, Leonard M., Timley Park, IL
 Piering, Arnold, Sauk Village, IL
 Meyer, Fred, Westchester, IL
 Bierlein, Leon, Maywood, IL
 Bouman, Paul, Oak Park, IL

Northwest District

A. Voting Pastors

1. Mueller, Theodore, Sutherlin, OR
2. Beck, Al, Eugene, OR
3. Boehne, Herbert F. W., Albany, OR
4. Kriefall, Theodore, Portland, OR
5. Gieschen, Theodore C., Portland, OR
6. Fenske, Leo, Pendleton, OR
7. Mietzner, Ray, Leonard, Rupert, ID
8. Leder, Ronald, Sunnyside, WA
9. Albach, Wm. H., Spokane, WA
10. Skov, Stephen E., Ephrata, WA
11. Fischer, C. O., Bellingham, WA
12. Laue, Ronald H., Anchorage, AK
13. Imme, Edward, Aberdeen, WA
14. Eggers, Carl R., Seattle, WA

B. Voting Laymen

1. Olsen, James, Butte Falls, OR
2. Collins, Grant, The Dalles, OR
3. Reith, Henry J., Salem, OR
4. Rogge, Emil, Gresham, OR
5. Hilken, Robert, Portland, OR
6. Toedter, Al, Ontario, OR
7. Isaak, John W., Pocatello, ID
8. Benitz, Max, Prosser, WA
9. Nelson, Ernest S., Spokane, WA
10. Haug, Paul, Lamona, WA
11. Craft, Harold, Bremerton, WA
12. Zoellick, Ray, Seattle, WA
13. Lauritz, Erling, Seattle, WA
14. Hepola, Henry, Auburn, WA

C. Advisory Pastor

- Schroeder, Delbert C., Portland, OR

D. Advisory Teachers

- Knittel, Erhard, Tacoma, WA
 Dargatz, Otto, Portland, OR

Ohio District

A. Voting Pastors

1. Meyer, Walter E., Sherwood, OH
2. Bickel, Adolf, Napoleon, OH

3. Plackner, James, Perrysburg, OH
4. Gersch, Fred, No. Canton, OH
5. Marcis, Walther, Cleveland, OH
6. Hoyer, Horst, Cleveland, OH
7. Pohlod, George, Cleveland, OH
8. Zehnder, James P., Brunswick, OH
9. Ritz, Rudolph, Chesterland, OH
10. Park, Thomas C., Chardon, OH
11. Roschke, Walter, Cincinnati, OH
12. Gahl, Enno, Columbus, OH
13. Buck Jr., George, Lancaster, OH
14. Juergensen, James E., Dayton, OH

B. Voting Laymen

1. Landeck, Louis W., Lima, OH
2. Hesterman, F. F., Ridgeville Corners, OH
3. Dewald, Carl, Findlay, OH
4. Farley, Hilton, Middlefield, OH
5. Burens, Thomas, E. Cleveland, OH
6. Manthey, Louis, Cleveland, OH
7. Maag, Frank, Cleveland, OH
8. Gallo, Werner, Elyria, OH
9. Stuebe, Carl, Cleveland, OH
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1. Downing, Levi, Enid, OK
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2. Schmidt, Albert E., Sarnia, Ont., Can.
3. Eifert, Lawrence, Stratford, Ont., Can.
4. Wentzlaff, Lloyd, Kitchener, Ont., Can.
5. Keekley, Jon T., Ottawa, Ont., Can.
6. Kluge, David, Clarkson, Ont., Can.

B. Voting Laymen

1. Kimmert, William, Beamsville, Ont., Can.
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1. —
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A. Voting Pastors

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2. Fischer, Thomas A., Corona, SD

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4. Ernst, David, Yale, SD
5. Korte, Carl, Brookings, SD
6. Decker, Thomas, Custer, SD
7. Paepke, Wm. A., Parmelee, SD
8. Eberhard, Leonard, Dimock, SD
9. Weiland, Lloyd L., Yankton, SD
10. Harms, Clem, Sioux Falls, SD

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3. Titus, Jack, Pierre, SD
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5. Hueners, Royce, Madison, SD
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7. Bode, George, Chamberlain, SD
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9. Kurtz, Jake, Avon, SD
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6. Holstein, Robert W., Red Bud, IL
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5. Oberheu, R. C., Riverton, WY

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3. Hahn, Sigmund, Lusk, WY
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Brackebusch, A. P., Missoula, Mont.
 Engebrecht, Richard H., New York, N. Y.
 Homrighausen, Edgar W., Miami, Fla.
 Neitzel, Elmer A., Milwaukee, Wis.
 Pfieger, Elmer F., Pleasant Ridge, Mich.
 Pohl, Merlin S., Glencoe, Minn.
 Rittmueller, Adolph, Addison, Ill.

Staff

Ahlschwede, Arthur M., St. Louis, Mo.
 Bayer, Lester R., St. Louis, Mo.
 Goltermann, Samuel I., St. Louis, Mo.
 Schulz, Delphin L., St. Louis, Mo.

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Senske, Al H., St. Louis, Mo.
 Miller, Arthur L., St. Louis, Mo.
 Jahsmann, Allan H., St. Louis, Mo.
 Wessler, Martin F., St. Louis, Mo.
 Schulz, Delbert, St. Louis, Mo.

Board of Youth Ministry**Board**

Ramming, Leonard, Fort Wayne, Ind.
 Stelmachowicz, M. J., East Detroit, Mich.
 Graef, Al, Louisville, Ky.
 Heerboth, Jonathan, St. Louis, Mo.

Staff

Eggers, Ben, St. Louis, Mo.
 Dammann, Dean, St. Louis, Mo.
 Kaiser, Eldor, St. Louis, Mo.
 Steyer, Martin, St. Louis, Mo.

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Bennighof, Robert A., San Francisco, Calif.

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Bosma, Charles, Beech Grove, Ind.
 Koehneke, Paul, St. Joseph, Mich.

Staff

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 Pape, James, St. Louis, Mo.
 Bieber, Alfred, St. Louis, Mo.
 Wessler, William, St. Louis, Mo.
 Soeldner, O. Arnold, St. Louis, Mo.

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to the Mentally Retarded****Commission**

Matzke, Fred, Milwaukee, Wis.

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Nelson, Marshall R., St. Louis, Mo.

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Strade, Bruce, St. Louis, Mo.

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for Official Periodicals****Commission**

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 Hoffmeyer, John E., Westlake, Ohio

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Mueller, Martin W., St. Louis, Mo.
 Galen, Albert W., St. Louis, Mo.
 Starr, Frank D., St. Louis, Mo.
 Weisheit, Eldon, St. Louis, Mo.
 Mayer, Herman A., St. Louis, Mo.

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Wuerffel, Leonhard C., St. Louis, Mo.

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Neeb Jr., Martin J., St. Louis, Mo.
 Gockel, Herman W., St. Louis, Mo.
 Albrecht, Ardon, St. Louis, Mo.

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Albers, George, St. Louis, Mo.
 Deppe, David, St. Louis, Mo.

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Linnemann, Arthur, Park Ridge, Ill.
 Sauer, Enno, Louisville, Ky.
 Mueller, Ralph, St. Louis, Mo.

Staff

Dorn, O. A., St. Louis, Mo.
 Reinke, Ralph, St. Louis, Mo.

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Fields, Wilbert J., Kirkwood, Mo.

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 Petering, Ralph E., St. Louis, Mo.
 Koch, Walter, Englewood, Colo.
 Wellman, Arthur T., Geneva, Ill.
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Commission on Ministerial Health**Staff**

Gaertner, John F., St. Louis, Mo.

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for Concordia Plans****Board**

Gaertner, Henry E., Rochester, Minn.

Staff

Haake, Earl E., St. Louis, Mo.
 Wahlers, Lorenz F., St. Louis, Mo.

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Lichtsinn, Walter E., Menasha, Wis.

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Knippenberg, John, St. Louis, Mo.

Concordia Historical Institute**Board**

Kramer, Gerhardt, St. Louis, Mo.

Staff

Suelflow, Aug. R., St. Louis, Mo.

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Preus, J. A. O., St. Louis, Mo.
 Preus, Robert, St. Louis, Mo.
 Buettner, Jean, St. Louis, Mo.

Secretary's Office

Mueller, Herbert, St. Louis, Mo.
 Rosin, Walter, Seward, Nebr.

Treasurer's Office

Carpenter, Milton, St. Louis, Mo.
 Wesche, Erwin A., St. Louis, Mo.

Controller's Office

Rauscher, Ray, St. Louis, Mo.
 Streufert, E. R., St. Louis, Mo.
 Barrioz, E. C., St. Louis, Mo.

Legal Counselor

Draheim, Phil, St. Louis, Mo.

External Auditing Firm

Webber, Rudolph F., St. Louis, Mo.

Research and Statistics

Picard, Paul, St. Louis, Mo.

Convention Manager

Barge, William, St. Louis, Mo.

Parliamentarians

Spreckelsen, William von, Orlando, Fla.
 Steege, Mark, Springfield, Ill.

Committee for Walther Writings

Meyer, Carl, St. Louis, Mo.
 Suelflow, Aug., St. Louis, Mo.

**Committee on Structure and
Function of CTCR**

Helberg, Robt., Texarkana, Tex.
 Klug, Eugene, Springfield, Ill.

OVERSEAS MISSIONARIES**Central America**

Mahler, Kenneth

Ghana

Schindler, Vernon

Hong Kong

Hinz, Herbert

India

Pollex, Paul
 Zorn, Herbert M.

Japan

Horn, Clifford

Korea

Dorow, Maynard

Middle East

Stelling, John

New Guinea

Budke, Clarence

Nigeria

Brehmer, Charles
 Bruns, Paul C.
 Greinke, Kenneth

Philippines

Becker, Norbert
 Carino, Alvaro
 Johnson, James

C. Youth Representatives**DISTRICT YOUTH
REPRESENTATIVES****Atlantic**

Robert Raddatz
James Kerner

California and Nevada

Cindy Schieber
Marcia Boltz

Central Illinois

Rebecca Tuttle
Peter Hoelter

Eastern

Karen Nitschke
Gwen King

English

Nancy Nixon
Charles Steinbach

Indiana

Mark Williamson
Becky Meyers

Iowa West

Diane Stieghorst
Dennis Bartels

Kansas

Lois Melva Anschutz

Michigan

Michael Hill
Herbert W. Latzke

Mid-South

Lois Grese
Jane Jacuzzi

Minnesota North

Faith Franzmeier

Minnesota South

Patricia Porisch
Phil Machmeier

Missouri

Tim Schnare
Laurel Brumfield

Nebraska

Larry Borgelt
Donald Belau

North Dakota

Rick Montz
Steven Swiontek

Northern Illinois

Janine Wehrmeister
Steven Cook

Northwest

Keith Howard
Sandy Schelp

Ohio

Jim Tadsen
Gary Lipka

Oklahoma

William James Holmes
Debbie Brockhoff

Ontario

Deborah Mundinger

South Dakota

Connie Wombaker
Elaine Anderson

South Wisconsin

Sue Einwald
Douglas Key

Southeastern

Dennis Allan Schroeder

Southern California

Alan Estby

Southern Illinois

Bill Lochman
Brenda Sue Burns

Texas

Debbie Karcher
Gary Knippa

Wyoming

Ron Schreibeis

**STUDENT BODY
REPRESENTATIVES****St. Louis**

David Roschke

Springfield

Robert Nichols

River Forest

David Kieschnick

Seward

Keith Miller

St. Paul

Wilfred L. Pieper

Fort Wayne

Andy Bartelt

Ann Arbor

Thomas Zimmerman

Austin

John Schelter

Bronxville

Karl Schmidt

Concordia

Garry Fisher

Milwaukee

Mark Wangerin

Oakland

David Bode

Selma

Frank Gulley

Winfield

Paul Brink

Tabular Survey

Synodical District	Delegates Present							Delegates Absent				
	Voting			Advisory				Voting		Advisory		
	Pastors	Laymen	Totals	Pres. or V.-P.	Pastors	Teachers	Totals	Pastors	Laymen	Pastors	Teachers	Totals
Atlantic	31	31	62	1	7	6	14	0	0	0	1	1
California and Nevada	14	14	28	1	3	3	7	0	0	0	0	0
California, Southern	24	24	48	1	2	7	10	0	0	0	0	0
Colorado	9	9	18	1	1	2	4	0	0	0	0	0
Eastern	11	11	22	1	1	2	4	0	0	0	0	0
English	17	17	34	1	7	4	12	0	0	0	0	0
Florida-Georgia	7	7	14	1	1	1	3	0	0	0	0	0
Illinois, Central	12	12	24	1	1	3	5	0	0	0	0	0
Illinois, Northern	30	30	60	1	6	15	22	0	0	0	1	1
Illinois, Southern	7	7	14	1	1	2	4	0	0	0	0	0
Indiana	20	20	40	1	5	11	17	0	0	0	0	0
Iowa East	11	11	22	1	1	1	3	0	0	0	0	0
Iowa West	15	15	30	1	1	1	3	0	0	0	0	0
Kansas	14	14	28	1	3	2	6	0	0	0	0	0
Michigan	32	32	64	1	4	18	23	0	0	0	1	1
Mid-South	8	8	16	1	1	1	3	0	0	0	0	0
Minnesota North	16	16	32	1	1	1	3	0	0	0	0	0
Minnesota South	24	24	48	1	2	5	8	0	0	0	0	0
Missouri	28	28	56	1	12	14	27	0	0	0	0	0
Montana	4	4	8	1	0	1	2	0	0	0	0	0
Nebraska	19	18	37	1	1	5	7	0	1	0	0	1
North Dakota	6	6	12	1	1	1	3	0	0	0	0	0
Northwest	14	14	28	1	1	2	4	0	0	0	0	0
Ohio	14	14	28	1	1	3	5	0	0	0	1	1
Oklahoma	4	4	8	1	1	0	2	0	0	0	1	1
SELC	3	2	5	1	0	0	1	0	1	0	0	1
South Dakota	10	10	20	1	0	0	1	0	0	0	0	0
Southeastern	14	14	28	1	2	3	6	0	0	0	0	0
Southern	11	11	22	1	2	1	4	0	0	0	0	0
Texas	18	18	36	1	3	7	11	0	0	0	0	0
Wisconsin, North	18	17	35	1	1	2	4	0	1	0	0	1
Wisconsin, South	20	20	40	1	5	11	17	0	0	0	0	0
Wyoming	5	5	10	1	0	1	2	0	0	0	0	0
Alberta and British Columbia	7	7	14	1	1	0	2	0	0	0	0	0
Manitoba and Saskatchewan	7	6	13	1	0	0	1	0	1	0	0	1
Ontario	6	6	12	1	1	0	2	0	0	0	0	0
Argentina	1	0	1	1	0	0	1	0	0	0	0	0
Brazil	3	0	3	1	0	0	1	0	0	0	0	0
Boards and Committees							166					
General Officials							16					
Boards of Control							19					
Faculty Members							76					
Overseas Missionaries							15					
Totals	514	506	1020	38	80	136	546	0	4	0	5	9
District Youth Representatives	48											
Student Body Representatives	14											
Guests	623											

Comparative Figures

	1967	1969	1971
Voting Delegates Present	875	993	1,020
Advisory Delegates Present	508	558	546
Total Delegates Present	1,383	1,551	1,566

CONVENTION FLOOR COMMITTEES

Key to Abbreviations

C – Chairman
P – Pastors

L – Laymen
T – Teachers

Pr – Professors

AB – Alberta and Brit. Col.
Ar – Argentine
At – Atlantic
Br – Brazil
CN – California and Nevada
CI – Central Illinois
Co – Colorado
Ea – Eastern
En – English
FG – Florida and Georgia
In – Indiana
IE – Iowa East
IW – Iowa West
Ks – Kansas
MS – Manitoba and Sask.
Mc – Michigan

MdS – Mid-South
MnN – Minnesota North
MnS – Minnesota South
Mo – Missouri
Mt – Montana
Ne – Nebraska
ND – North Dakota
NW – North Wisconsin

NI – Northern Illinois
Nw – Northwest
Oh – Ohio
Ok – Oklahoma
On – Ontario
SD – South Dakota
SW – South Wisconsin

SE – Southeastern
So – Southern
SC – Southern California
SI – Southern Illinois
SELC – SELC District
Tx – Texas
Wy – Wyoming

Committee 1 – MISSIONS

C: W. E. Griesse (MdS)

P: P. G. Breuer (At), C. W. Huckaby (En), E. Dohrmann (IE), C. Pannier (IW), A. R. Aschbrenner (Ks), E. Kostizen (Mc), A. Pullman (Mt), A. Reimnitz (ND), A. Gottberg (NI), T. Park (Oh), A. J. Norden (Ne), W. H. Albach (Nw), K. L. Barth (SW), M. Suhr (SC), P. Fry (MS), J. Schultz (NW), W. Marcis (Oh), C. Korte (SD), A. Brondos (SELC), K. K. Schmidt (SE)

T: W. P. Wesche (FG), R. J. Meier (At), B. Gastler (Tx)

Pr: R. Wunderlich (CN), W. T. Janzow (Ne), F. Otten (Br)

L: W. Gieseke (CN), R. Burnham (Co), D. Stahlfeld (Ea), C. Heumann (Mc), R. Groth (MnN), G. Degenhardt (Mo), H. Weihe (SI)

Committee 2

THEOLOGICAL MATTERS

C: G. F. Wollenburg (Mt)

P: W. P. Grunow (CN), J. H. Beiderwieden (CI), M. L. Heilman (Ea), E. H. Zimmermann (In), E. Elowsky (IE), H. H. Schauland (IW), P. Frusti (MnN), V. H. Marxhausen (MnS), M. W. Lieske (MnS), T. Mueller (Nw), C. Peterson (NI), L. Bellamy (Ne), O. L. Sauls (En), H. Huth (NW), C. R. Harms (SD), J. Daniel (SELC), R. Wiechman (SE), L. Nelsen Jr. (So), N. W. Ott (SC), M. Boehlke (Tx), J. P. Horn (Ar), H. Berndt (Ar), Luther Steiner (SC)

Pr: R. Surburg (CI), J. Schwab (Mo), P. G. Elbrecht (Tx)

T: H. Peter (Ne), H. Gersmehl (Oh)

L: R. Dey (At), W. Kort (Co), W. Schmid (Ks), A. Lehenbauer (Mo), H. Schuessler (Wy), H. J. Reith (Nw)

Committee 3

CHURCH RELATIONS

C: E. Jaech (Nw)

P: R. M. Visser (CN), E. W. Haake (CI), H. W. Garton (Ea), H. A. Merklinger (En), J. Dede (FG), A. C. Gerni (In), J. R. Baumgarn (IW), F. E. Kipp (Mc), A. T. Mennicke (MnN), M. S. Pohl (MnS), R. H. Warneck (Mo), T. Braem (NI), C. F. Luedtke (NW), C. T. Piazza (Ne), W. Roschke (Oh), G. C. Kohlstedt (SW), R. E. Wobrock (SC), P. C. Dorn (SI), R. C. Oberheu (Wy), W. H. Eifert (MS), M. Krey (On), E. Reimnitz (Br), H. A. Voss (At)

T: M. Pankow (NW), M. J. Brutlag (Mo)

Pr: R. Schultz (CI), M. Horn (MnS)

L: R. Voss (IE), P. A. Schroedel (Ks), R. Bodenstab (NI), C. Brunkhorst (Ne), C. Stuebe (Oh), L. Finke (SC), E. W. Balke (Tx), H. Grieves (At), E. Gaster (CI), E. Riemenschneider (In), H. Steinman (Tx)

Committee 4

SYNODICAL ADMINISTRATION

C: E. Nieting (IW)

P: P. G. Littmann (At), P. W. Schwan (In), E. L. Stuempfig (IE), R. L. Schlecht (Mc), L. P.

Buelow (NW), C. Kindschy (SC), L. Eberhard (SD)

T: G. Herzog (In)

Pr: R. Beisel (Ks), R. Frantz (AB)

L: H. A. Tewes (CN), J. Biesemeier (CI), R. Pfeiffer (Mc), D. Zuehlke (MnN), E. Ziegler (MnS), A. Gronewald (NI), R. Luethy (SW), W. O. Poser (So), Max Benitz (Nw)

Committee 5

CONSTITUTIONAL MATTERS

C: H. Scherer (Mo)

P: W. C. Birkner (In), D. E. Weiss (IW), A. F. C. Pfotenbauer (NI), A. Kuntz (SC), O. E. Krohn (Wy)

T: L. H. Loesel (Mc)

Pr: P. A. Zimmerman (Mc)

L: H. M. Olsen (CI), W. C. Dissen (En), W. Urbom (Ne), R. G. Hilken (Nw)

Committee 6

HIGHER EDUCATION

C: H. Niermann (Wy)

P: R. Phipps (Co), R. Baerwolf (Ks), R. Guettler (Mc), C. R. Eggers (Nw), G. C. J. Quill (SW), J. Ellermann (So), P. Gehlhar (SC), A. Stanfel (On), J. C. Gerike (IW), J. Schauer (IW), R. F. Jaeger (NI), H. Hartner (Ks), Harold Schweigert (MS), H. A. Hein (Tx)

T: B. J. Callies (CN), R. L. Wenz (En), E. F. Schoenleber (SI)

Pr: W. Stuenkel (SW), P. R. Hunt (So), H. Wentzel (At), Gilbert Holstein (Ks)

L: J. Hamilton (CN), R. Hirschberger (Ea), J. Ginther (En), E. Belsha (Mo), L. Held (ND), A. Kenning (NI), A. H. Olson (SD), E. Gerlach (SE), W. White (So), L. Schirmer (MnS)

Committee 7

PARISH SERVICES AND YOUTH

C: F. Niedner (Ne)

P: L. Messerschmidt (At), H. D. Seyer (CN), A. R. Kelly (FG), N. V. Abbott (IW), R. D. Koepen (Mc), E. G. Grese (MdS), P. Spitz (Mo), L. G. Mietzner (Nw), A. H. Ziegler (Oh), H. Drachenberg (SW), L. Vigil (Tx), L. Russert (MnN), D. Hippenbecker (ND), F. Sauder (NW), J. Marshall (So)

T: W. D. Bloch (MnS), L. Schmidt (SE), W. W. Endorf (At)

Pr: M. J. Neeb (In), D. Poellot (NI)

L: L. Downing (Ok), C. J. Randel (SC), A. Pfeiffer (AB), D. Schick (On), C. Schulze (At), W. Schulenburg (In), C. Kern (Mc), T. J. Heine-meier (Tx)

Committee 8

EVANGELISM

C: A. Bernthal (FG)

P: A. U. Deye (MnS), L. Launhardt (Mo),

C. Mueller (SE), R. Lawrenz (Tx), S. Bodley (NI), R. C. Rist (SI)

T: C. R. Hinz (Mc)

Pr: J. Tietjen (Mo)

L: R. Ross (IW), N. Zarnke (NW), I. Jass (SW), J. Wegner (Ok)

Committee 9

SOCIAL ACTION AND WELFARE

C: L. Goetz (NW)

P: J. W. Baumgaertner (En), O. H. Cloeter (MnS), G. W. F. Harms (ND), H. Fritze (Ok), A. Crosmer (SD), W. Lewis (SW), B. Clancy (SE), G. Pohlod (Oh)

T: F. Meyer (NI)

Pr: H. T. Mayer (Mo), M. Scharlemann (Mo), E. Weber (Nw), E. Helge (Ne)

L: J. Magistrelli (At), A. Garcia (En), J. H. McCants (In), P. Hauer (NI), F. Trampe (Ne), T. Mildebrandt (SC), R. Duerr (En), R. Schwalboski (MnN)

Committee 10 – COMMUNICATIONS

C: E. H. Happel (NI)

P: N. L. Temme (At), R. F. Behrmann (In), W. Gerike (Mo), E. Schmidt (Ne), G. Rode (AB)

T: R. Kellermann (SC)

Pr: J. Pavel (MnS), L. J. Mehl (Mo)

L: W. Messner (At), O. Wagner (Mc), G. H. Mohr (SW), J. Easton (IW)

Committee 11

SPECIAL AND SUNDRY MATTERS

C: H. Frincke (Ea)

P: J. C. Zimmermann (IE), C. Smith (Mc), J. Josupait (NI), R. F. Jenkins (Ne)

Pr: M. Brelje (In)

L: A. Braaten (At), M. Koschmann (MnS), P. Finck (Mo)

Committee 12

STEWARDSHIP AND FINANCE

C: C. A. Heckmann (Tx)

P: R. Ressmeyer (At), J. C. Hinsch (At), G. L. Oldsen (Co), W. O. Sprengeler (MnN), H. Brockhoff (Ok), H. Berner (SW), P. Mroch (In), D. Kluge (On)

T: A. W. Obermann (Mo)

Pr: C. Waldschmidt (NI)

L: A. Muenchow (En), W. Fenske (FG), E. H. Schroeder (Mc), L. O. Behnke (MdS), H. Wessel (MnS), R. Geske (NI), J. Arndt (Tx), L. Gingerich (IW), C. G. Bartels (Mt), E. S. Nelson (Nw)

Committee 13

CONVENTION NOMINATIONS

C: G. Heine (Ne)

P: G. H. Beiderwieden Jr. (CI), W. Beltz (MnN), H. G. Coiner (Ea), W. W. Koenig (Ne),

CONVENTION FLOOR COMMITTEES

E. Krentz (Mc), A. E. Thiem (ND), H. H. Wiechmann (FG)

T: D. Hingst (Mo), W. E. Ludwig (Mt), C. T. Schoessow (Tx)

L: R. H. Heuton (MnS), I. J. Schields (SC)

Committee 14—ELECTIONS

C: A. J. Bruns (Ks)

P: E. Schooler (Mc), C. Jaeger (MnS), L. L. Pabor (Tx)

T: P. Bouman (NI)

L: A. L. Nolte (IE), O. Eitel (MnN), L. Manthey (Oh), N. Kuester (SW)

Committee 15**REGISTRATION, CREDENTIALS,
EXCUSES**

C: P. E. Jacobs (CN)

P: R. Haak (CI), W. Klattenhoff (Co), C. Reinke (Mc)

T: R. Fischer (NW)

L: A. Klaustermeyer (SC), W. Rueger (SW), L. Schaub (On)

Committee 16**WORK PROGRAM REVIEW**

C: W. E. Meyer (Co)

P: H. L. Hecht (En), H. Neunaber (SI), L. Kleinhans (So)

Pr: A. E. Meyer (At)

L: W. J. Porter Jr. (Mc), L. W. Landeck (Oh)

MINUTES OF THE CONVENTION

Opening Service

The opening service of the 49th Regular Convention of The Lutheran Church — Missouri Synod was held on Friday, July 9, 1971, beginning at 7:30 p. m., in the Milwaukee Arena, Milwaukee, Wisconsin. Rev. Edwin Weber, D. D., Third Vice-President of the Synod, delivered the sermon on the basis of Rev. 7:9-17. Rev. Karl Barth served as the officiant with Rev. John Baumgaertner serving as lector. Mr. James Engel served as organist with Professor Victor G. Hildner serving as choirmaster directing the choir and orchestra. Soloist for the choir was Mr. Kenneth L. Jorgensen.

Session 1

July 10, Morning

Opening of Convention

The convention began with an opening devotion led by Dr. Roland Wiederaenders. Dr. J. A. O. Preus, President of The Lutheran Church — Missouri Synod, delivered the presidential address based on the convention theme, "Sent to Reconcile," comparing the world of Saint Paul to the world of the 1970s. The same message and activity used by St. Paul can be used by the church to bring about the reconciliation experienced by the Corinthian congregation. Through repentance and grace the church today can also be healed. The entire address of the President is included in the PROCEEDINGS of this convention.

President Paul Jacobs of the California and Nevada District reporting for the Committee on Registration stated that 415 voting pastoral delegates and 362 lay voting delegates were present. This number constituted a quorum for the convention.

Dr. August Suelflow, director of the Concordia Historical Institute, presented a 60-year-old gavel first used in the convention in 1911 to President Preus for use in this convention at its opening and closing sessions. Dr. Preus then declared the synodical convention open in the name of the Father, Son, and Holy Spirit.

Chairman Paul Jacobs of the Registration Committee presented a resolution found as an overture in the *Convention Workbook*, Overture 15-01, calling for the seating of delegates from the SELC District. The resolution was approved by the convention, and the delegates were welcomed. The convention also approved a resolution to grant floor speaking privileges to youth representatives (15-02). In a separate motion the convention also granted the past president, Dr. Oliver Harms, permission to speak on the convention floor.

President's Report

President Preus now issued his report to the convention following the general order of business as outlined in the *Convention Workbook*. His message was based on the theme of the convention and revolved around ten major areas. These were:

1. The nature of the message, that of reconciliation.
2. The proclamation of the message of reconciliation.
3. The reconciling Word creates and governs fellowship with other Christians.
4. The mission of reconciliation requires good order.
5. The mission requires well-educated pastors and teachers.
6. The mission requires a well-prepared program of Christian education in the parish.
7. The mission requires love and concern.
8. The mission requires the use of all communications media to proclaim the reconciling Word.
9. The mission requires money.
10. The mission requires leadership of qualified people.

In connection with each of these concerns Dr. Preus pointed to matters which will require consideration by the convention. He expressed his thanks for the support of the Synod during the past biennium and closed with a prayer that God's name be glorified, His kingdom come, His will be done. Before moving to the announcements, it was indicated that several appendices would be given to the convention delegates. These were Walther's Theses on Open Questions, a list of those servants of the church who have passed to glory, including Dr. Rosa Young and Dr. Victor Behnken, a list of tasks assigned to the administration at the 1969 convention, and last-minute referrals to Committees 2 and 5. The President announced a change in appointments to Committee 6, Rev. Harold Schweigert and Prof. Gilbert Holstein, and to Committee 4, Mr. Max Benitz.

Announcements

Rev. Victor Rickmann speaking for the Public Relations Department of the Synod announced that while delegates might feel free to speak to the press, they should remember their responsibility as Christians and members of the Synod. The Public Relations Department has the responsibility of being the official spokesman for the Synod. Rev. Victor Selle of the Convention Arrangements Committee presented the Honorable Henry W. Maier, Mayor of Milwaukee, who brought the greetings of the city to the delegates. Mrs. C. R. Montz, newly elected LWML president, relayed the resolutions of the LWML regarding the synodical convention to the delegates and called their attention to the report of the past president found in the Workbook. She also presented a mini Bible study known as a mustard seed to President Preus. Mr. Thomas McDougall, LLL president, reported briefly on the highlights of the LLL program. Rev. Karl Barth, President of the South Wisconsin District, brought District greetings in the name of Christ to the delegates. A communique from the President of the United States was read by Dr. Herbert Mueller, Secretary of the Synod. The President of the Synod

stated that the convention would follow Robert's Rules of Order as recently revised and announced the appointment of Rev. William VonSpreckelsen and Dr. Mark Steege as parliamentarians.

Nominations

Mr. Gilbert Heine reporting for the Committee on Convention Nominations directed the attention of the delegates to Overture 13-01 of the *Convention Workbook*, which contains the slate of convention nominations. He reminded the delegates that nominations from the floor should follow the procedure outlined in the synodical *Handbook* 2.145. He also announced changes in the nominations: Board of Directors, Rev. R. C. Muhly to replace Rev. Guido Merckens; Board for Missions, the additions of laymen Paul F. Bente Jr. and Clifford Meints; Board of Stewardship, Rev. Calvin R. Fiege to replace Rev. Alfred E. Thiem; Board of Control, Fort Wayne, the addition of Rev. W. Leroy Biesenthal; Board of Control, St. Paul, Teacher Fred Kauffeld to replace Gerhardt H. Prigge.

Nominations from the Floor

The following candidates were nominated from the floor: Board of Directors: Rev. Ernst Stahlke, Laymen Robert Strieter, Elmer Kramer, and Elmer Seefeldt; Commission on Theology and Church Relations: Rev. Alfred Buls, David Leege, Benjamin A. Borchelt, Dr. Harry Coiner, and Rev. Bruce E. Strade; Convention Nominations: Rev. Martin E. Ramming, Rev. Arlen J. Bruns, James R. Barton, Teacher Frederick Trinklein, Rev. Paul Jacobs, Mr. Eldon Peterson; Parish Education: Rev. Raymond D. Schmidt, Rev. Herbert Schuette, Mr. Ernest Balke; Youth Ministry: William J. Lochmann, Robert Raddatz, Stephen Swiontek, Charles Steinbach; Board for Missions: Rev. David Preisinger, Mr. Martin Luther Wyneken IV, Rev. Robt. F. Schmidt; Church Extension: Rev. Armin W. Born; Board of Control, Ann Arbor, Mr. William H. Van Duzer, Rev. Eugene Nissen; Board of Control, Austin: Rev. G. W. Fickensher, Dallas Collever; Board of Control, Bronxville: Teacher Richard Rath; Board of Control, Milwaukee: Mr. Harlan Kirchner; Board of Control, River Forest: Rev. Victor Selle; Board of Control, St. Louis Seminary: Rev. William A. Buege, Rev. Peter Mealwitz; Board of Control, Selma, Alabama: Mr. Arthur E. Gaines; Board of Control, Springfield: Mr. Max A. Wessler.

The President then declared the nominations closed.

Evangelism

President August Bernthal reporting for the Committee on Evangelism asked Mr. Norman Zarnke to present the resolution "To Adopt Evangelism Affirmations: Our Commitment to Reconciliation Through Evangelism." Rev. Charles Mueller was asked to read the Evangelism Affirmations to the convention. A motion to amend the resolution to remove the third resolved of Res. 8-01 was declined. The convention then adopted the resolution with the addition of the words "by our-

selves" in line 63, TB, p. 47, so that it reads "knowing by ourselves what is right," and joined in the reading of the Evangelism Affirmations and the singing of a hymn of praise. The session was concluded with prayer by Dr. Wiederaenders.

Session 2

July 10, Afternoon

Opening

The opening prayer of the afternoon session was offered by Dr. Walter Stuenkel. Minutes of the first session were read and approved. The Synod expressed its thanks to Dr. Preus for his leadership by a rising vote of thanks.

Announcement

Dr. Preus announced that the name of Luther Steiner had been added to the membership of Committee 2.

Nominations

A question regarding the possibility of additional nominations to be added to the slate of candidates for boards and committees brought the response that a motion would be required to reopen nominations from the floor. The convention approved a resolution to do so and added the name of Frederick Gebhard to the slate of Board for Missions. The nominations were once again declared closed.

Executive Director's Report

Dr. W. F. Wolbrecht in his report pointed to external and internal change factors which will be essential for effecting the work of the Synod. He stated that the planning of the Synod is church planning which does not quite fit secular organizational structures. He concluded by stating that the church is the only society with a fulcrum outside the world.

Announcement

Delegates from the various Districts were reminded by Pastor Stuckwisch of the PR Committee to consult *Today's Business* regarding scheduled times for the taking of the photographs of the various District delegations.

Greetings

Vice-President Marcis of the SELC District represented President Ontko, who was unable to attend because of illness in his family. He thanked the convention for its action in seating the District delegates and pledged to move forward together with the Synod.

Constitutional Matters

Dr. Herman Scherer presented the report of the Committee on Constitutional Matters. On the recommendation of the committee the convention declined to require forfeiture of privileges on the part of protesting members (TB 94, 5-01) and agreed not to make changes in the present practices regarding the franchise

for worship groups such as campus worship communities (TB 94, 5-02).

Missions

Rev. Wilbert Griesse representing the Committee on Missions spoke of a church in mission and the meaning of that fact. He introduced Rev. William Kohn, Executive Secretary of the Board for Missions, who addressed the convention regarding the excitement, joy, privilege, and opportunities of missions. He introduced a resolution to urge unified and thankful support of the Synod's missions (TB 46, 1-06). Several amendments to the resolution were declined, and the original resolution was adopted.

Evangelism

Rev. August Bernthal introduced resolutions from the Committee on Evangelism, which were read by Mr. N. Zarnke. The convention determined to accept the President's challenge for outreach (TB 50, 8-03) and to concern itself with "backdoor losses" (TB 51, 8-04). Before introducing the resolution to recommend Key 73 (TB 50, 8-02) Dr. Theodore Raedeke, former Director of Evangelism for the Synod and presently chairman of Key 73, addressed the convention tracing the origin and development of the program. An amendment to drop the third resolved of the resolution was declined, and the convention adopted the resolution as printed. The delegates asked the CTCR to study the office of evangelist (TB 52, 8-07) and determined to encourage evangelism programs in the schools of our Synod (TB 53, 8-08) as well as to encourage terminal schools of the Synod in carrying out evangelism training (TB 53-09). An amendment to include the phrase "on the job training" was withdrawn.

Social Action and Welfare

Rev. L. Goetz, chairman of the Committee on Social Action and Welfare, introduced the committee's report. A motion was made and seconded to adopt the Social Ministry Affirmations prepared by the committee (TB 40, 9-07). A motion to amend the affirmations was made and seconded. Due to considerable discussion the time allotted for the committee's report expired. A motion to extend time on the agenda for continuation of the discussion was lost. The matter was to be considered further at a later time.

Communications

Rev. E. H. Happel presented resolutions from the Committee on Communications. On its recommendation the convention resolved to receive the report of the Commission on Church Literature (TB 112, 10-07), the report of the Committee on Publishing Walther's Writings (TB 112, 10-08), the report of the Board for Public Relations (TB 112, 10-09), and that of the Division of Communications (TB 113, 10-10). It also agreed to continue the study of priorities for expanded use of media

in the mission of the church (TB 113, 10-11) and to receive the report of Radio Station KFUD (TB 114, 10-12).

Social Action and Welfare

The unfinished discussion of the amendment to the resolution for adoption of the Social Ministry Affirmations was resumed. A vote on the amendment resulted in its loss. Discussion which then continued on the main motion was not completed and will be concluded at a later time.

Elections

Chairman Bruns of the Committee on Elections explained election procedures to the delegates, calling attention to the statement on ethics of the Council of Presidents, which speaks to this matter. Ballots for the Commission on Mission and Ministry, the Board of Appeals, the Board of Directors of Concordia Publishing House, and the Board of Stewardship were distributed. After the voting and gathering of ballots, election for these offices was declared closed.

Announcements

Several announcements were made, including the request by Secretary Herbert Mueller that overture headings be by infinitive construction. The session closed with prayer led by Dr. Walter Stuenkel.

Session 3

July 10, Evening

Opening

The third session of the convention was opened with prayer led by Bryant E. Clancy, pastor of Prince of Peace Lutheran Church, Charlotte, N. C.

Higher Education

President Preus called on Dr. Henry Niermann, chairman of the Committee on Higher Education, who introduced the report for the committee. Resolutions were read by various members of the committee. The first of these, which was approved by the delegates, called for the continuation of St. John's College, Winfield, Kans., and consultation between the Board for Higher Education and the Boards of Control of Saint Johns, St. Paul's College, Concordia, Mo., and Concordia College of Austin, Tex., to determine the ways in which the needs of their geographic area might be best served (TB 64, 6-02). The convention also resolved to urge the Board for Higher Education to implement a special program for the training of black clergy for the holy ministry at existing synodical schools and especially at Alabama Lutheran Academy and College (TB 65, 6-04). It declined Overture 6-26 calling for a limitation on the term of office for Board of Control members (TB 66, 6-05) since such limitation is already provided for in the Bylaws. It also declined Overtures 6-42 and 6-50, which asked that students not be permitted to participate in faculty committees (TB 66, 6-06). A motion for retaining present procedures for electing presidents

for synodical schools was made and seconded (TB 66, 6-07). Discussion resulted in a motion to recommit the matter to the Committee on Higher Education. This motion was defeated. Further discussion on the resolution followed. Because of lack of time the completion of consideration of the resolution was deferred.

Stewardship and Finance

The chairman of the floor committee, Rev. Carl Heckmann, introduced the report of the Stewardship and Finance Committee with a reference to excellent programs considered in previous sessions and spoke of the need of financing these programs. The convention resolved to accept the report of the Treasurer (TB 83, 12-01; CW 437-440), the report of the Controller (TB 83, 12-02), and the report of the Board of Managers of the Concordia Retirement Plan, Concordia Survivor Plan, and Concordia Welfare Plan (TB 84, 12-04). It urged that expeditious action be taken to eliminate the Commerce Building operating deficit by continuing efforts to consolidate the staffs of all divisions, boards, and commissions in the Commerce or Lutheran Building as promptly as possible (TB 83, 12-03).

Theological Matters

The chairman of the Committee on Theological Matters, Rev. George Wollenburg, reported that Overture 2-216 of St. Andrew Lutheran Church, Chicago, had been withdrawn (TB 79). On recommendation of the committee the convention adopted a resolution to encourage the production of a cooperative Lutheran hymnal (TB 77, 2-01), after an amendment to change the last resolved of this resolution by striking the words "and that 1975 be set as the target date for publication of the common liturgy and hymnal" had been declined.

Elections

Chairman Bruns of the Elections Committee reported the following election results: Commission on Mission and Ministry: Rev. Theodore A. Zeile, Mr. Herbert Arkebauer, and Mr. Carl C. Brauer; Board of Appeals: Rev. Elden Martens and Prof. Daniel E. Poellot, pastoral members, and Mr. George W. Haessler; Board of Stewardship: Rev. Carl Hiller and Mr. Charles Bosma; Board of Directors of Concordia Publishing House: Messrs. Carl Dauten, Fred L. Kuhlman, and Gilbert C. Langholz.

Closing Devotion

The convention session closed with the devotion led by Dr. William Buege, member of the Board of Directors of the Synod.

Session 4

July 11, Afternoon

Opening

The devotion opening the afternoon session was led by Dr. Paul Streufert, Fourth Vice-President of the Synod. The address by Dr. Justus Kretzmann, chairman

of the Board of Parish Education, was based on the Epistle for the Fifth Sunday After Trinity as it related to the objectives of Christian education.

Mission:Life

Dr. Preus announced that since many of the delegates were not totally familiar with the Mission:Life Program time was being allotted for its presentation. He introduced Dr. Arthur L. Miller, Executive Secretary of the Board of Parish Education, who called on Mr. H. James Boldt and Dr. John Damm, who announced the availability of the new educational program and presented a brief overview of the thrusts of Mission:Life. Rev. Robert Koeppen, member of the floor committee, Mrs. Jean Garton, and Rev. Richard Feucht, Parish Education Counselor of the English District, shared their experiences and evaluations of the Mission:Life material. In his summary response Dr. Miller stated that additional information on the course *Journey to Freedom* will be included in the form of a booklet within the present materials and will become a part of later revisions.

Announcements

The minutes of Session 2 stood approved as read. Dr. Preus called on Gilbert Heine, chairman of the Nominations Committee, who indicated that several names nominated from the floor did not meet the criteria of written consent and biographical materials. Several nominees had also withdrawn their names. A complete list will appear in Monday's issue of *Today's Business*.

The chair also recognized the presence of Dr. Oscar Naumann, president of the Wisconsin Evangelical Lutheran Church.

Parish Services and Youth

Dr. Frederick Niedner, chairman of the committee, introduced the committee report. The convention adopted a resolution (TB 235, 7-16) congratulating Dr. Arthur L. Miller on his many years of service to the Synod. The delegates agreed to accept and implement the report of the Commission for Services to the Mentally Retarded (TB 98, 7-01). In response to a question regarding the use of the words "accept" or "receive," it was stated that the words "accept" and "adopt" are equivalent. A motion which had been made to change the word "accept" to "receive" in the previous resolution was withdrawn. The delegates urged District officials to encourage congregations to maintain appropriate salaries for teachers and to equalize the salary base for men and women (TB 100, 7-05).

Evangelism

The convention accepted the report of the Department of Evangelism (TB 51, 8-05) and requested the Department of Evangelism to assist the Synod in increasing its evangelism thrust (TB 52, 8-06). It was pointed out that this resolution deals with the full evangelism program and was in keeping with a resolution previously adopted by the Synod setting a goal of 125,000

converts for the 125th anniversary of the Synod. Since this completed the assignment of the Floor Committee on Evangelism, the group was dismissed by the chairman with thanks.

Church Relations

In a rising vote and with the singing of the doxology the Synod expressed its gratitude for the merger of the Synod of Evangelical Churches with The Lutheran Church — Missouri Synod (TB 69, 3-01) and agreed to allow members of the SELC District to affiliate with the English District (TB 69, 3-02). The delegates adopted the resolution to recognize the sister church status of the Lutheran Church in the Philippines, the Japan Lutheran Church, the Lutheran Church of Ghana, and the Korean Lutheran Church, and to initiate action for establishing such relationship with the Evangelical Lutheran Church of Nigeria, the Wabag Lutheran Church, the China Evangelical Lutheran Church, and the Lutheran Synod of Mexico (TB 69, 3-03). This resolution was adopted after inserting the words "the Holy Scriptures and" prior to the words "Lutheran Confessions" in the first resolved and after declining a motion to table the fifth resolved.

Theological Matters

Chairman Wollenburg introduced the resolution from the floor committee calling for withholding of ordination of women to the pastoral office. After the motion was made and seconded, the chairman called attention to the fact that according to Robert's Rules of Order, if large numbers of delegates wish to speak to the motion, the chairman is permitted to call for alternations of those wishing to speak for and against it. This procedure was followed, and the time scheduled for consideration of this matter elapsed before the discussion was completed.

Announcement

Dr. Preus recognized the presence of Dr. Nathan Bailey, president of the Christian Missionary Alliance, who had accompanied him on his recent trip to Vietnam.

Missions

Rev. Herbert Rohe, Secretary for Ministry to the Deaf, announced the presentation of the John of Beverly Award to Norbert E. Borchert of Detroit for his outstanding work among the deaf. The close relationship between the Saxon Free Church and The Lutheran Church — Missouri Synod was reviewed by Dr. Herman Koppelman, Associate Secretary for World Areas of the staff of the Board for Missions. Following this the chair recognized the presence of Dr. Wilhelm Oesch, professor at Oberursel Seminary. The chairman of the Committee on Missions, Rev. W. Griesse, then called on Dr. A. Carino of the Philippine Lutheran Church to address the convention.

In separate resolutions the delegates encouraged greater participation in the Church Extension Fund

through such things as annual Church Extension Fund Sundays (TB 43, 1-01) and agreed to ask for a consideration of missions and Church Extension capital needs in connection with a 125th anniversary thank-offering (TB 43, 1-02) and to seek improvement of fiduciary management of the Church Extension Funds (TB 44, 1-03).

Synodical Administration

On recommendation of the floor committee Trinity Lutheran Congregation, Claire City, S. Dak., was transferred to the South Dakota District; St. Paul Lutheran Church, Julesburg, Colo., to the Colorado District; Grace English Lutheran Church, Pine Bluff, Wyo., and Zion Lutheran Church, Grover, Colo., to the Wyoming District (TB 54, 4-01; TB 54, 4-02; TB 55, 4-03). In order to maintain equal representation on the Inter-Lutheran Commission on Worship the delegates agreed to increase the membership of the Commission on Worship to seven members (TB 55, 4-04). They encouraged equitable geographical representation on synodical boards and commissions and declined Overture 4-86 calling for unified mailing of materials since the action requested by the overture is being considered and carried out to some extent (TB 56, 4-05, and TB 56, 4-06). The convention adopted a resolution calling for a feasibility study of a new District in the Southwest and asked for a report at the next convention on this matter (TB 56, 4-07). Resolutions asking departments of the Synod to strive for reduction in staff and size of boards and for consideration of a reduction in the number of divisions of the Synod were approved (TB 57, 4-08, TB 57, 4-09). The delegates requested that policy making be separated from administration as much as possible in the work of synodical boards (TB 58, 4-10) and declined a request to study the development of a fire and casualty insurance program (4-11). Overtures calling for a limitation of the role of the Secretary of the Synod and a reexamination of the position of full-time Secretary of the Synod were declined, since the provisions of the *Handbook* 2.39 and 2.39, 1, were being followed (TB 58, 4-12, and TB 59, 4-13).

Closing

After several announcements by the chairman, the session closed with prayer offered by Rev. Erich Brauer, executive secretary of parish education of the South Wisconsin District.

Session 5

July 12, Morning

Opening

Rev. August Bernthal led the opening devotion of the morning session, stressing that where Christ is not the center of life there is no glad song to sing.

Agenda

A motion to abide strictly by the agenda as printed on page 123 of *Today's Business* was declined. The

President declared that although the motion was lost the spirit of the motion would be followed.

Convention Essay

Dr. Preus introduced Dr. Paul Zimmerman, convention essayist, who stated in his opening remarks that we are here because we are ambassadors for Christ. Such ambassadors are needed in the world, in the church, and in our day. He pointed out that although only a small amount of time is allotted to the essay in each convention, it has always been included in order to remind us of the need for the Word of reconciliation. Speaking of the church in Corinth to which Paul addressed several of his letters, he characterized it and compared it to the present. Paul, who was Christ's ambassador, first had to speak Law and then wrote his letter of reconciliation, 2 Corinthians. The key word in 1971 appears to be *alienation* rather than *reconciliation*. Modern man needs spiritual orientation if he is to survive. It is to this world that we are ambassadors. The ambassador's message will be considered in the next segment of the essay.

Agenda

A division of the assembly was called for on the matter of the agenda acceptance, which had been declined. After discussion the request was withdrawn.

A request for announcement of time and location of open hearings received the reply that attempts would be made to provide the information.

Parish Services and Youth

On recommendation of the floor committee the convention encouraged continued congregation support for parochial schools and greater utilization of professional leadership, and asked congregations to emphasize and provide for Christian education on all levels (TB 102 and 104, 7-12; TB 103 and 102, 7-10; TB 103, 7-09). It called for the development of model urban educational centers and asked that the Board of Parish Education suggestion embodied in the report of its department be implemented (TB 102, 7-11; TB 100, 7-06). The words "be urged to" were added to the last resolved following the words "of the Synod" in resolution 7-06. Congregations were urged to extend voting privileges to all members who are 18 years of age and were asked to encourage young adult programs (TB 99, 7-04; TB 101, 7-07). The Committee on Nominations was asked to provide for equitable geographical representation in its slate for synodical boards and committees (TB 101, 7-08). The delegates commended Leonard Ramming for 35 years of service in youth ministry on the District and synodical levels (TB 149, 7-13).

Chaplaincy

Dr. Preus introduced Chaplain Hyatt, Chief of Chaplains of the U. S. Army, who addressed the convention briefly.

Synodical Administration

The convention accepted the recommendations of the floor committee to amend the Bylaws governing the office of the Secretary and asked that a manual of operations be developed by the Secretary of the Synod (TB 59, 4-14; TB 60, 4-15). A motion to change the synodical convention schedule was made and seconded (TB 60, 4-16). An amendment to strike the last resolved was declined. A substitute motion for the resolved of 4-16 was made, seconded, and adopted after discussion. The motion reads as follows: "That the matter be referred to the Council of Administrators with the request that a detailed plan for a schedule of future conventions be submitted for discussion to the District conventions in 1972 and for action at the delegate convention in 1973."

In view of this, Resolution 4-17 calling for adjustment of terms of office and elections was withdrawn by the committee.

Sundry Matters

As the first item on the agenda of the floor committee a medallion was presented to Dr. Preus and the Concordia Historical Institute on the occasion of the 50th anniversary of the establishment of Concordia College, Edmonton, and of the Alberta-British Columbia District.

The report of Concordia Historical Institute was accepted, and the convention asked that consideration be given to meet the needs of the Department of Archives and the Historical Institute (TB 143, 11-01). A motion to commemorate the 125th anniversary of the Synod in appropriate ways, including thankofferings to be shared by the Districts and involvement of auxiliary organizations, was adopted (TB 143, 11-03). The chairman announced the retirement of Kenneth Ahl, director of the Armed Forces Commission. Dr. Ahl was recognized by the convention. The convention encouraged congregations to support the work of the Armed Forces Commission and encouraged the use of the services of the Commission on Architecture by them (TB 144, 11-04; TB 146, 11-08). It commended the Commission on Ministerial Health, accepted its report, and asked the Synod to assume the administrative cost of the ministerial health program (TB 142, 11-02). A request for assistance in preserving and restoring historical buildings in Perry County was referred to the Concordia Historical Institute (TB 144, 11-05). Districts were requested to set up salary guidelines for their professional workers (TB 145, 11-06). A resolution to observe significant anniversaries of the Lutheran Confessions was adopted after several proposed amendments were declined (TB 145, 11-07). The convention concurred with the floor committee in declining Overture 11-11 of the convention *Workbook* (TB 149, 11-15). It expressed appreciation for the work of the LWML and the Council of Lutheran Ministries, received the report of Bethesda Lutheran Home, and urged support for this agency (TB 146, 11-09, TB 147, 11-12, TB 147, 11-11). A communication from the Evangelical Lutheran Church — Synod of France and Belgium was received with the assurance that the

concerns expressed in the communication were being dealt with (TB 146, 11-10). The report of the Lutheran Deaconess Association was received, congregations were encouraged to consider engaging a deaconess on their staff, and the convention expressed its wish for the Lord's blessing on Dr. Lucille Wassmann as she begins her work as executive director of the association (TB 148, 11-13). A motion that the deaconess program and its relation to the Synod be referred to Committee 11 was adopted. After a brief report on the purpose and programs of Valparaiso University by Dr. Huegli, university president, the convention adopted a resolution urging congregations to increase support for Valparaiso (TB 148, 11-14).

LCUSA

Dr. C. T. Spitz, general secretary of the Lutheran Council in the U. S. A., was introduced by Dr. O. Hoffmann, president of the council, who brought its greetings to the convention. In a report Dr. Spitz indicated that The Lutheran Church — Missouri Synod did not form the council but helped to shape it. He spoke of services provided by the council and the opportunity it offered for cooperative work. The record does not show that the council desires to be a superchurch or an agency for discussions leading to fellowship. He indicated the cost of services carried on by the council would be higher for the Synod if it did not cooperate in parallel programs. He concluded by stating that the council is dedicated to faithfully carrying out the work committed to it.

Missions

Dr. Edward May, president of Wheat Ridge Foundation, introduced Mr. Walter Koch, president of its board, who spoke of the work of the foundation throughout the world. He presented Dr. Preus with an original design for the Wheat Ridge Christmas seals, which is to be hung in the Lutheran Building.

Chairman Griesse of the floor committee announced that Res. 1-04 of TB, page 44, had been transferred to Floor Committee 4. The convention agreed to support Lutheran Bible Translators in accordance with guidelines set up for this work (TB 45, 1-05).

Recognition

Significant anniversaries of ordination and marriage in the lives of Dr. and Mrs. Oliver Harms and Dr. and Mrs. Herman Harms were recognized by the convention with a standing ovation.

Missions

The delegates commended the Board for Missions and the Board of Youth Ministry for their work and asked for people resources development in missions (TB 125, 1-07) and that the use of available personnel resources for God's mission be maximized (TB 125, 1-08). A resolution to approve policy for the loaning of mission personnel was made and seconded (TB 126, 1-09). A motion for referral for careful delineation to safeguard our synodical position was declined. A further



A wedding anniversary for former Vice-President
and Mrs. Herman Harms

motion to substitute the resolved found in Overture 1-19 of the convention *Workbook*, page 27, for the resolved of Resolution 1-09 was made and seconded. Since time for discussion of this matter elapsed, it will be considered later.

Closing

The session closed with prayer led by lay delegate Violet Blythe.

Session 6

July 12, Afternoon

Opening

The opening prayer in the afternoon session was offered by Edward Eggers.

Open Hearings

A question regarding open hearings brought the response that these have been announced and will continue to be announced.

Constitutional Matters

The chairman of the Committee on Constitutional Matters announced that Res. 5-10 (TB 137) had been withdrawn. A motion was made and seconded to adopt a resolution regarding a study of frequency of and representation at conventions. An amendment to refer the matter to a Council of Administrators was declined. An amendment to add the words to the resolution "and be it finally *Resolved*, That the aforesaid Committee on Organization be appointed by the President of the Synod" was adopted. The resolution was then adopted as amended (TB 137, 5-09). The convention adopted a motion regarding the franchise for teachers after amending the third resolved to read as follows "*Resolved*, That we refrain at this time from granting the franchise to our Lutheran teachers (male and female) but that continued study be given the question especially as it relates to the current CTCR study of teacher ordination; and be it finally" (TB 95, 5-03).

Elections

Chairman Bruns again called the attention of the delegates to the statement on ethics prepared by the Council of Presidents and asked them to take the matter of voting seriously, acting responsibly in carrying out their work as electors.

Theological Matters

The resolution to withhold ordination of women to the pastoral office was introduced once more, since discussion had not been completed previously. Several amendments to the resolution were proposed and declined after lengthy discussion. A motion to extend time until the issue involved in the resolution was resolved was also declined, and the matter will be considered at a later time on the agenda.

Communications

Chairman Happel of the floor committee introduced Dr. O. A. Dorn, general manager of Concordia Publishing House, to the convention. In his report Dr. Dorn reviewed some of the activities and accomplishments of the publishing house and spoke of plans for future publications and services. He concluded his report with a personal note announcing his retirement at the end of this month after serving Concordia Publishing House for more than 30 years.

Ralph Mueller of the Board of Directors of Concordia Publishing House read the statement and resolution of the Board of Directors of Concordia Publishing House which had been passed upon their acceptance of Dr. Dorn's request for retirement. Mr. Ralph Reinke, who has been asked to become general manager of Concordia Publishing House, was introduced to the delegates and spoke briefly to the convention. The delegates adopted the report of Concordia Publishing House and expressed their gratitude to it for the transfer of two million dollars to the synodical treasury during the past biennium (TB 105, 10-01). They expressed their appreciation to Dr. Dorn for his services with a rising vote of thanks and joined the President of the Synod in prayer asking God's grace and protection for Dr. and Mrs. Dorn (10-02). Dr. Wiederaenders then presented Dr. Dorn with an original and specially prepared copy of the resolution of thanks.

A proposal to change Article VI of the Articles of Incorporation of Concordia Publishing House in order to comply with the laws of the State of California was adopted (TB 105, 10-03). The proposed revisions of the bylaws of Concordia Publishing House were also adopted (TB 106, 10-04).

Greetings

Dr. Preus introduced Dr. Paul C. Empie and Dr. Carl Mau, who brought greetings from the Lutheran World Federation. In his remarks Dr. Mau spoke first of the work of the LWF and then thanked the Synod for its contributions to the organization's work. Dr. Empie spoke of his work as president of Lutheran World Relief

and addressed the convention as a friend of the Synod, expressing both his appreciation and concern for it.

Stewardship and Finances

The chairman of the floor committee introduced Dr. Fred Precht, who spoke to the convention regarding The Lutheran Church—Missouri Synod Foundation. The Foundation, which originated 12 years ago, is now self-supporting and has distributed over a million dollars. Emphasis in the future will be on estate planning for giving to the church. Reference was also made to a new publication of the foundation called *The Steward*.

After changing the word "receive" to "approve," the convention approved the report of The Lutheran Church—Missouri Synod Foundation (TB 84, 12-05). Chairman Heckmann announced that Resolution 12-06 calling for reorganization of the Stewardship Department was being withdrawn at this time. The Synod asked that the Stewardship Department continue to be conscious of God-pleasing stewardship in raising funds and agreed to seek to make Concordia Plans available to pastors and lay workers serving in Canada (TB 86, 12-07; TB 86, 12-08). It declined overtures to reconsider the provisions of the Pension Plan and to make retirement and survivor plans more equitable (TB 86, 12-09; TB 87, 12-10). It encouraged trustees of the several funds of the Synod to continue their exercise of good Christian judgment in the investment policies which they follow (TB 87, 12-11) and adopted a resolution to observe the centennial of the School for the Deaf, Detroit, Mich. (TB 88, 12-13). It accepted the report of the Stewardship Department (TB 89, 12-14) and, after suspending the rules to allow reading by title, it accepted the report of the Board of Pensions and Support together with the Bylaw revisions which were to be included in Section X of the Synod's *Handbook* (TB 89, 12-15).

Elections

Chairman Bruns announced distribution of ballots for 29 remaining boards and committees as well as a run-off ballot for the three boards whose membership had not been completed in the previous election. Because of an obvious omission, biographical information on Frederick E. Trinklein was given orally from the floor. It was announced that since Rev. Bruce Strade was not a parish pastor he was not eligible to be elected as a pastoral member of the CTCR. A correction from Harold to Harland Kirchner was also made in the slate of candidates for the Board of Control of Concordia College, Milwaukee. Chairman Bruns then issued instruction for the balloting. A motion to suspend time on the agenda until balloting was completed and announcements had been made was adopted.

During the closing moments of the balloting a group of students from California known as Young Believers presented several songs to the convention under the direction of Mrs. Elmer Thyr. Chairman Bruns declared the election closed.

Closing

The closing devotion was led by Dr. William Buege.

Session 7

July 13, Morning

Opening

Rev. August Bernthal served as chaplain for the opening of the session, basing his remarks on the theme "An Old Song."

Essay

Dr. Paul Zimmerman, convention essayist, continued his discussion on the theme "Ambassadors for Christ," stressing the message which they bring. It is a royal message of royal ambassadors who bring the message of reconciliation indicating that a changed relationship has been effected. Because of reconciliation man is at peace with God. Peace is a divine activity initiated by God, who has reached out to us in Christ. Reconciliation cost the greatest price ever paid, the death of Christ. Reconciliation cost the greatest price ever paid, the death of Christ for us. Justification and reconciliation both refer to the same redemptive act of Christ, the former taking its meaning from the sphere of Law while the latter takes its meaning from the sphere of personal relationships. This word of justification and reconciliation needs to be preached. Personal appropriation will not take place apart from it.

Minutes

The Secretary of the Synod made the following proposal to the convention: "Minutes shall be distributed every morning in *Today's Business*. The first item of business in the afternoon session shall be the formal approval of these minutes. However, at that time only corrections involving convention action shall be offered from the floor for consideration. Simple editorial corrections involving, for example, misspelling of names and faulty titles and references shall be submitted in writing to the Secretary for incorporation in the minutes after verification."

Since there was no objection to this procedure, the chair stated that it would be followed in the future sessions of the convention.

Procedures

In response to a proposal asking for limitation of time for speakers when it becomes necessary, it was pointed out that the chairman has the prerogative to request this. A suggestion that the reading of all resolutions be dispensed with was declined, although it was pointed out that the floor has the right to make this decision on each proposed resolution.

Church Relations

The chairman of the floor committee introduced the resolution (TB 253, 3-18) calling for a study of the Lutheran Council in the U. S. A. After the motion was

made and seconded, a number of amendments were introduced but were declined. The decision was made to divide the question between Sections 1 and 2 of the proposal. Because of extended discussion, consideration of this resolution was not completed.

Synodical Administration

On recommendation of the floor committee the delegates added bylaws to the *Handbook* relating to an Advance Editorial Commission, thanked the Advance Editorial Commission for its report and past services, and resolved to retain the present wording of Bylaw 2.11 b dealing with requirements for drafting the duties of executives (TB 223, 4-18; TB 223, 4-19; TB 224, 4-20). A proposal to relocate synodical headquarters in South St. Louis was rejected (TB 224, 4-21). The delegates asked to reduce the number of studies which have not been completed by assigning them to able individuals or groups (TB 224, 4-22). They declined overtures asking for the addition of a category of confirmed members to the *Statistical Yearbook* and for distinguishing between executive secretaries and other staff members, since this distinction has not been a cause of confusion or concern (TB 225, 4-23; TB 225, 4-24).

They directed the Board of Directors to study Overture 4-72 and to recommend bylaws outlining the structure of the Division of General Staff Services at the 1973 convention (TB 225, 4-25). They resolved to retain the number and functions of the vice-presidents of the Synod but amended the Bylaws to include the announcement and recording of the tally of the final ballots taken during vice-presidential elections at the close of the convention (TB 226, 4-26; TB 226, 4-27). Bylaws relating to the tenure and termination of the elected officers of the Synod serving full time were updated (TB 227, 4-28). The resolution to adopt Bylaw 2.11 regarding tenure and termination of executive secretaries, associate, and assistant executive secretaries and their equivalents, was introduced (TB 227, 4-29). A motion to table this matter and one to recommit it were declined. Since time expired for the discussion of the resolution, it will be considered at a later session.

Higher Education

Dr. Henry Niermann introduced a resolution calling for the building of Irvine College now. The motion to do so was made and seconded. Although a previous matter dealing with the election of college presidents had not been completed, the floor gave the committee permission to consider the resolution regarding the building of Irvine with the provision that it take up the unfinished resolution immediately following action on the resolution on Irvine. Because of considerable discussion and the press of time, the delegates agreed to limit debate on the resolution to 1 minute per speaker with a maximum of 10 minutes allowed for the entire discussion (TB 231, 6-11). An amendment to add the following as the second resolved of the resolution was adopted: "Resolved, That the Synod continue to use the

facilities of California Concordia College until they are no longer needed." The resolution was then adopted as amended.

Greetings

The President of the Synod called on Dr. Merklinger to introduce Dr. Earl Treusch, general secretary of the Lutheran Council in Canada, who addressed the convention briefly on the work of the council.

Social Action and Welfare

After adding Overture 7-04 to the heading of the resolution, the matter of the Social Ministry Affirmations which had been discussed previously but not adopted was reintroduced by the committee (TB 40, 9-07). The convention agreed to limit debate on the issue to 20 minutes and to call the question on the motion at the end of that time. A substitute motion for wording to replace lines 24 to 27 TB page 42 was declined. The convention then adopted the Social Ministry Affirmations as proposed by the floor committee. A motion was made and seconded to study the role of women, but because of lack of time the matter could not be discussed (TB 134, 9-22).

LHRAA

Dr. Preus introduced Mr. William Ellis, president of the LHRAA, who thanked the Synod for its support in the past. He indicated that he believed the church as a corporate body would have to be responsive to the social issues confronting it if it wished to be an effective force for action.

Closing

The session was closed with prayer led by Waldo J. White, Southern District representative.

Session 8

July 13, Afternoon

Opening

The afternoon session was opened with prayer led by the Rev. E. G. Tiemann, pastor of Trinity Lutheran Church, the oldest church in Milwaukee.

Theological Matters

Discussion on Res. 2-04 concerning the ordination of women which had not been completed in previous sessions was reintroduced by the chairman of the floor committee, George Wollenburg. After a period of discussion the resolution was adopted, and the convention agreed to withhold ordination of women to the pastoral office (TB 79 and 80, 2-04). The committee then introduced the resolution to uphold synodical doctrinal statements (TB 279, 2-21). After the motion had been made and seconded and considerable discussion had followed, the convention agreed to limit all speakers to 2 minutes each. A motion to grant Dr. Knutson time as scheduled

on the agenda, to hear the election report, and to devote the remainder of time to completion of the discussion was declined as was a motion to extend the time to 3:25 p.m. Because of lack of time this discussion on the resolution was never completed and will be continued later.

Missions

The floor committee reintroduced the resolution to approve the policy for loaning of mission personnel (seconding). A motion to substitute Overture 1-19 of the convention *Workbook* for the resolved in the resolution was defeated. After declining to refer the resolution back to the floor committee, the convention adopted the resolution as presented by the committee (TB 126, 1-09). It encouraged the Board for Missions and the Board of Parish Education to reflect the diversity of ethnic and interracial groups in the visual aids, literature, and training program of the Synod (TB 127, 1-10).

Higher Education

The Floor Committee on Higher Education reintroduced the resolution regarding procedures for the electing of college presidents (TB 66, 6-07). Considerable discussion followed, and a motion was made and seconded to recommit the resolution for better wording. Discussion on the motion to recommit was not completed. The chairman of the floor committee announced the deletion of a proposed resolution to decline to elect the members of the Board for Higher Education (TB 65, 6-03).

The three newly elected presidents of three of the Synod's colleges, Rev. Harvey Stegemoeller of Concordia, St. Paul, Dr. Robert Schnabel of Concordia, Bronxville, and Dr. Walter Rosin, St. Paul's College, Concordia, were introduced.

Recognition

Dr. Preus introduced seven Schedler brothers, all pastors, who have given an accumulation of almost 300 years of service to the church.

Greetings

The chairman introduced Dr. Kent Knutson, president of The American Lutheran Church, who addressed the convention briefly. In his remarks he said that he came as a friend speaking to friends, bringing greetings from The ALC; as a grateful servant, grateful to The Lutheran Church — Missouri Synod because it is faithful to the Gospel; as a listener so that we could understand each other; as an evangelist concerned for the spread of the Gospel; and as a sinner testifying to God's saving grace. He gave a personal testimony of his faith and that of his church. In his remarks he traced the history of the decision of The ALC to ordain women and stated that his church would be sorrowful if the Synod would break fellowship because The ALC had taken a different course from its own.

Elections

Chairman Bruns reported on the following election results: Board of Control, Concordia, Mo.: Messrs. William H. Brauer, P. James Schaefer and Teacher Armin Meyermann; Board of Control, Edmonton: Rev. Walter A. Ritter and Messrs. Jay Gable and Luther Schroeder; Board of Control, Fort Wayne: Rev. Cecil H. Skibbe, Messrs. Walther Fenner and Carl Heldt; Board of Control, Oakland: Teacher Robert Marty and Messrs. Charles Gehrke and Herbert C. Mueller; Board of Control, Portland: Messrs. Martin Mueller and Richard Sandman and Teacher Richard Ladendorf. The chairman announced that no one had been elected to the Board of Directors. A runoff will be held at a later election between Rev. W. Harry Krieger and Rev. Ernst Stahlke. The name of Wallace Fleming has been eliminated from the list of nominees of laymen for the board.

The chairman of the floor committee asked that the convention consider suspending a bylaw and allow the dropping of the names of candidates who have received less than 25% of the votes rather than 15% as required by the Bylaws. A motion to do so was made and seconded but was not voted on because legal opinion on the matter was required. A resolution asking for a study of the problems regarding insufficient biographical information on candidates was presented from the floor and adopted by the convention. The resolution reads as follows:

"WHEREAS, There is insufficient information in the biographical data presently used in synodical conventions to properly use the voting franchise; therefore be it

Resolved, That the *ad hoc* committee created to study convention problems study this problem and bring a recommendation to improve this situation to the next synodical convention."

Today's Business

On agreeing with the resolution offered from the floor, the convention asked that the address of President Knutson be printed in *Today's Business*.

Constitutional Matters

After adding Overture 5-83 to the heading, the floor committee introduced its resolution to adopt the statement on ethics prepared by the Council of Presidents (TB 244, 5-23). After considerable discussion and after declining a number of proposed amendments, the convention adopted an amendment as the final resolved to the effect that "We express our repentance to one another and reconcile ourselves to one another by singing Hymn 4 in the Orders of Worship prepared for the convention." The resolution was then adopted as amended (TB 244, 5-23). The President of the Synod thanked the delegates for their support and action.

Elections

The ruling which had been asked for regarding sus-

pension of the Bylaws indicated it was not possible to do so without amending those Bylaws.

Parish Services and Youth

Dr. Niedner, chairman of the floor committee, presented Dr. Ben Eggers, chairman of the Board of Youth Ministry, who introduced a group of young people who presented a collage depicting their personal feelings and reactions to the convention.

Closing

The session was closed with prayer by Rev. E. G. Tiemann.

Session 9

July 13, Evening

Opening

The convention began its ninth session with a prayer by Mr. Carlos Puig, graduate of the Lutheran Lay Training Institute.

Church Relations

The chairman of the floor committee reintroduced the resolution to study LCUSA (TB 253, 3-18) beginning with Section I of the resolution. After declining several amendments, the convention adopted an amendment to add as the second whereas of Section I the following words:

"WHEREAS, The Lutheran Church — Missouri Synod has enjoyed great benefits from its participation in LCUSA; and"

It accepted the first section as amended.

After declining an amendment requesting The Lutheran Church — Missouri Synod delegates to participate only in committees where the delegate is a representative of the Synod, the second section of the resolution was adopted.

Stewardship and Finance

The delegates agreed with the floor committee that concerns expressed in Overture 12-19 regarding a need for itemized financial statements were being adequately met (TB 88, 12-12).

Church Relations

On recommendation of the floor committee the delegates endorsed plans to hold a fourth International Theological Conference whenever feasible (TB 71, 3-04). They expressed their regrets over the action of the Confessional Lutheran Church in Finland in severing fellowship relations with The Lutheran Church — Missouri Synod and instructed the President to encourage it to reconsider its action (TB 71, 3-05). They declined overtures asking the Synod to join the Lutheran World Federation and requested the Commission on Theology and Church Relations to evaluate the recommendations of the Lutheran World Federation Fifth Assembly and report their findings at the next convention (TB 72, 3-07). The Board for Missions and the Commission on

Theology and Church Relations were instructed to study the matter of sister church status for the Brazil and Argentine Districts and to report their findings at the next convention (TB 72, 3-08). They reaffirmed a Denver resolution to pursue the quest for Lutheran unity with the Lutheran Church in America—Canada section, after amending the first resolved to read as follows:

“Resolved, That the convention reaffirm this action, encouraging the Canadian brethren to seek and strive for unity in doctrine and in practice on the basis of Scripture and the Lutheran Confessions (TB 73, 3-09).”

The “Interim Principles” were adopted as guidelines for interchurch relations after an amendment to incorporate these interim principles in the resolution had been adopted. These principles are found in the convention *Workbook*, page 35, and will be added after the first resolved (TB 73, 3-10). A resolution to study selective fellowship was introduced to the convention. A motion was made and seconded to substitute for the final resolved in 3-11 (TB 74) the following words:

“Resolved, That the Synod require all its members to honor their fraternal agreement with all members of the Synod by refraining from practicing altar and pulpit fellowship with congregations of church bodies with whom the Synod has not yet declared fellowship.”

After brief discussion the delegates decided to postpone discussion of this amendment until the following day and asked the Floor Committee on Church Relations to consult with the Commission on Constitutional Matters regarding the appropriateness of this resolution.

Closing

The evening session closed with a devotion led by Dr. William Buege, who based his remarks on one of the searching questions in Scripture posed by Christ, “Who do you say that I am?”

Session 10

July 14, Morning

Opening

Continuing his series of opening devotions, Dr. August Bernthal based his remarks on the theme “A Marching Song.” It is a song of urgency, courage, in step, and a song which we do not sing alone.

Essay

Convention essayist Dr. Paul Zimmerman pointed his discussion toward the way we are equipped for our ambassadorship. We do not live for ourselves but for Christ. Man is a new creation equipped by being created anew through the creating work of the Holy Spirit. This involves a unity of spirit with hearts cleansed. When we slip, we will go back to the Cross. This equipment is for service. Included in it is meeting the needs of others. The highest ministry is that of Word and sacrament. The Biblical concept of “Word” was very comprehensive. It does things. It is the Word about Christ and is even identified with Him. For this

reason the church has always been concerned about its doctrine.

Announcements

The attention of the delegates was called to the index which appears in *Today's Business* and which should facilitate the finding of resolutions. They were also reminded of a considerable amount of unfinished business which must come before the convention.

Procedures

The delegates resolved to vote by standing on all resolutions on which there is discussion.

The following motion offered from the floor was adopted:

Resolved, That this word-weary convention express its heartfelt thanks and most sincere gratitude to all the delegates who do not abuse the parliamentary procedure with time-consuming trivia; who do not quibble over the wording of well-written resolutions; and who do not burden the assembly with repetitious, unnecessary, or self-serving speeches; and that this expression of gratitude be read from time to time at the discretion of the chair.

While declining amendments to limit discussions on issues to 45 minutes, the convention agreed to limit each speaker to 2 minutes, allowing him to speak only once on the same issue. The convention also rejected a motion to suspend Robert's Rule 29 (closing of debate) on all issues except that of fellowship.

Sundry Matters

The floor committee reported that while no written resolutions were being presented at this time it was bringing a number of living letters before the convention. A number of people representing the American Bible Society spoke on the scope and value of the society's program.

Dr. William Buege reporting for the 125th anniversary committee introduced Dr. Oliver Harms, past president of the Synod, and director of the observance, who addressed the convention regarding this matter. He stated that he accepted the position of director on the basis of the following assumptions:

1. God is in all His people.
2. The observance must be a worthy one.
3. It should make things happen.
4. It should seek to stimulate interest and support for general and specific programs of the Synod.
5. The observance should be based on existing structures.
6. It should seek a response that is both immediate and continuing.

He stated further that the observance should have a plan which would reflect

1. a mood of thanksgiving;
2. a sense of commitment to the original objectives of the Synod;

3. a dedication to the mission of the church.

The way to achieve a God-pleasing result would be through a period of preparation involving evangelism, outreach, inreach, and would require expenditure of manpower and money. It would be carried out on the assumption that adequate assistance would be provided by the Board of Directors on recommendation of the Anniversary Committee, the wholehearted support of the Board of Directors, the President of the Synod, the Council of Administrators, the Council of Presidents, and the staff at synodical headquarters. President Preus pledged this support and expressed his thanks to Dr. Harms.

Dr. Lucille Wassmann, who had been recognized in a previous resolution as the newly elected director of the Lutheran Deaconess Association, was presented to the convention.

Church Relations

The chairman of the floor committee, Rev. Emil Jaech, announced that the committee's first resolution would deal with the issue of fellowship with The American Lutheran Church. Prior to the introduction of the resolution he made a statement to the convention reviewing the various overtures which had appeared in the convention *Workbook* together with their proposals. He stated that after spending much time and prayer the committee had arrived at the resolution which would be presented. He stated that it would not fully please all as it had not pleased all the members of the committee. Nevertheless, they had been able to come with a single resolution to the convention. He asked the delegates to improve on the resolution if they could but to remember that no fellowship is perfect this side of heaven and asked that the decision be made in mutual concern for one another, in an evangelical manner, and in full dedication to Christ and His Word. The resolution to seek better relations with The American Lutheran Church was then introduced. Prior to discussion Rev. Jaech led the convention in prayer. A motion to extend time for discussion until 11:00 a. m. was adopted. A motion was made and seconded to change the resolution so that it would call for suspension of fellowship. After considerable discussion, the amendment was declined. Following discussion on the original motion, the convention adopted the resolution as presented by the floor committee (TB 269, 3-21). Rev. Jaech then led the convention in a prayer of thanksgiving.

Statements

A statement was made from the floor pointing to what was felt to be a need for a change in the Constitution of the Synod which would allow for voting on issues such as fellowship by individual congregations. Another statement requested that dignitaries visiting the convention and addressing it be asked not to comment on issues before the convention.

Greetings

Dr. Preus introduced Dr. Robert Marshall, president of the Lutheran Church of America, who addressed the convention with a Pauline greeting "Grace to you and peace." He stated that we cannot save ourselves, our churches, or our world. Only God can do that, and He has done it in Christ. Whatever differences we may have, we have God's grace in Christ Jesus. We also have peace, which can be an eschatological hope among other things. But peace can also be the fruit of unity in faith. We are more than brothers. We are servants of one Master. While we may not view our obedience in the same way, we do work together in many external things. There have been increased contacts between the LCA and The Lutheran Church — Missouri Synod, and the hope was expressed that these contacts are the result of taking Scripture seriously.

Elections

Chairman Bruns of the floor committee reported the following election results:

Board of Appeals: Mr. Elmer H. Theis; Commission on Mission and Ministry: Rev. Orval Oswald; Board of Stewardship: Rev. G. Holmes Mendelman; Commission on Theology and Church Relations: Rev. Paul Bretscher, Mr. Richard Korthals; Committee for Convention Nominations: Revs. Karl Barth, Elwood Zimmermann, Teacher Elden Duensing, Messrs. Elmer Bartels, John C. Wegner; Board of Parish Education: Teachers Walter Bleke, Walter Dobberfuhl; Board of Youth Ministry: Lois Grese, Jonathan Heerboth, David Wangerin; Board for Missions: Rev. Otto C. Hintze, Rev. Waldo J. Werning, Messrs. Henry J. Andreas, Wallace J. Bronner, Ralph Martens, Gordon Nelson; Church Extension Board: Rev. Raymond Wessler, Teacher Winfried M. Graebner, and Messrs. Donavon D. Claussen, Herbert H. Hast; Board of Control, Ann Arbor: Rev. John Streit, Messrs. William Gast, Ernest C. Laetz, Teacher Walter E. Senne; Board of Control, Austin: Messrs. Robert Bauer, Fred Strieter and Teacher Harold Kieschnick; Board of Control, Bronxville: Rev. Arnold E. Kromphardt, Messrs. Bernard W. Guenther, Theodore Hoffman, and Teacher Carl F. Kretzmann; Board of Control, Milwaukee: Rev. Dale Hansen, Mr. Dale Korth, Teacher Ronald Pinkepank; Board of Control, River Forest: Rev. John Lutze, Mr. Lawrence Marquardt, and Teacher Robert Schlesselman; Board of Control, St. Louis: Mr. Walter Dissen and Teacher Paul Nickel; Board of Control, St. Paul: Messrs. Martin Langemo and Wilfred F. Neumann, Teacher Carl Stelling; Board of Control, Selma: Rev. Charles Graeber, Mr. Floyd Scott, and Teacher Paul McCain; Board of Control, Seward: Messrs. Don Kolterman and Howard P. Doerr, Teacher Robert Garmatz; Board of Control, Springfield: Messrs. John D. Biesemeier and Earl Boucher; Board of Control, Winfield: Messrs. Donald Neff and Al Wipperman.

Closing

The session was closed with prayer led by Rev. R. G.

Jordon, Executive Director of the Lutheran Children's Society, Milwaukee.

Session 11

July 14, Afternoon

Opening

Dr. Herbert W. Berner, pastor of Mount Olive Lutheran Church, Milwaukee, led the convention in prayer as the afternoon session opened. Minutes up to and including Session 6 stood approved as submitted.

Missions

After the insertion of the word "separate" by the floor committee in the first resolved, the convention agreed to establish a separate Board for Evangelism (TB 217, 1-19). They agreed that the Board for Missions should initiate work program planning for the next biennium based on budget figures of 10.5 million dollars in 1972 and 11 million dollars in 1973 and to provide the resources for missions but to reevaluate this policy of making a firm commitment after a two-year trial period (TB 218, 1-20).

Dr. William Kohn, executive secretary of the Board for Missions, introduced nine young Lutherans who will be going to Guatemala in a work program.

Theological Matters

The convention took up again Res. 2-21 (TB 249) regarding the upholding of synodical doctrinal resolutions. A proposed amendment to substitute Res. 5-24 (TB 246) was made and seconded and, after having been read by the Floor Committee on Constitutional Matters and discussed, was narrowly declined after considerable discussion and extension of time. A point of privilege was granted by the delegates, allowing Dr. Lloyd Goetz, chairman of the Council of Presidents, to read a statement adopted by the council on Feb. 27, 1970. A motion was made and seconded to substitute the statement of the Council of Presidents for the proposed Res. 2-21. Since time had expired, a decision was made to continue discussion after the convention had adopted a resolution requesting that the statement of the Council of Presidents be printed and distributed to the delegates.

Recognitions

Dr. Preus asked the delegates to recognize Dr. Lawrence E. Meyer, former Planning Counselor of the Synod, Dr. E. J. Friedrich, a former Vice-President of the Synod, and Dr. Willis Wright, president-elect of Alabama Lutheran Academy and College.

President Phillip Fry, of the Manitoba-Saskatchewan District, introduced Dr. S. T. Jacobson, president of the Evangelical Lutheran Church—Canada, who brought the greetings of his church to the convention.

Social Action and Welfare

After Mr. Eugene Crawford, president of the National Indian Lutheran Board, had addressed the convention on the problems of the Indian American and

thanked the Synod for the contributions that it had made toward the Indian American, the convention adopted a resolution (TB 38, 9-04) encouraging the Board for Social Ministry to develop effective ways of bringing the ministry of Jesus Christ to the Indian American and to remind governmental and other agencies involved in Indian affairs to be concerned with preserving the dignity of the Indian American in approaches taken to the solution of his problem.

Although Senator Vance Hartke could not be present because of a crucial senate vote, his best wishes were extended to the convention, and excerpts from his intended speech were read to the delegates. After hearing them, the convention adopted a resolution to aid refugees from Pakistan (TB 39, 9-06).

Church Relations

The floor committee presented a resolution to decline membership in the Lutheran World Federation which the delegates accepted, asking the Commission on Theology and Church Relations to study the matter and report its findings at the next convention of the Synod (TB 71, 3-06). After being reminded that the discussion on the resolution of selective fellowship had not been completed, the floor committee stated that it had not yet discussed the matter with the Commission on Constitutional Matters as requested by the convention. This will be done, and the resolution will be brought before the convention at a later time. The delegates declined an overture prohibiting the production of joint statements and materials and an overture making proposals for establishing a new approach to fellowship (TB 74, 3-12; TB 74, 3-13). They asked that doctrinal discussions with the Lutheran Church in America be continued (TB 75, 3-14). An overture asking for revision of the Bylaws concerning LCUSA appointments was declined (TB 73, 3-15). The convention expressed appreciation for a study regarding anti-Christian organizations and encouraged wide distribution of a report regarding the matter (TB 253, 3-16). This was adopted after amending the first whereas to read as follows:

"WHEREAS, At the request of the President of the Synod in consultation with the Synod's CTCR . . ."

An overture requesting Bylaw amendments regarding fellowship recognition proposals was declined (TB 253, 3-17). The floor committee introduced a resolution to receive a document titled "A Statement Regarding Lutheran Unity." Since discussion on the issue could not be completed, it will be considered at a later time (TB 268, 3-19).

Synodical Administration

Resolution 4-29 regarding Bylaw 2.11 dealing with tenure and termination of services of executive secretaries and their equivalents was reintroduced by the floor committee. The point at which previous discussion had been terminated was that of a motion to recommit the matter to the floor committee. Time for discussion of this matter expired before the convention had reached a decision on the issue.

Closing

The afternoon session closed with prayer led by Dr. Herbert Berner.

Session 12**July 14, Evening***Opening*

The prayer for the opening of the evening session was offered by Rev. Martin E. Mueller, who has had a distinguished service of ministry to the deaf.

Recognition

Dr. Wiederaenders called on Dr. Milton Carpenter, Treasurer of the Synod, who introduced Mrs. Preus to the delegates and presented her with a bouquet of roses, one for each District, and one for the members of the Board of Directors. The convention recognized her with a rising ovation.

Elections

Chairman Bruns reported the following election results: Board of Directors: Dr. E. H. Stahlke; Board of Parish Education: Mr. Willis Wright; Board of Control, Seward: Dr. Robert W. Herpolsheimer; Board of Control, Austin: Rev. John H. Freed; Board of Control, St. Louis: Rev. Kurt W. Biel and Mr. Erwin Roschke.

Proceedings

A motion to include the addresses of Dr. Knutson and Dr. Marshall in the proceedings was adopted.

Parish Services and Youth

On recommendation of the floor committee the delegates encouraged all Districts of the Synod to make possible full participation of youth representatives at synodical conventions (TB 99, 7-03), and to provide young people with assistance for securing scholarships for training for careers and professions dealing with hunger or other social and environmental concerns (TB 265, 7-17). They adopted a statement regarding the Walther League and declined Overture 7-19 after changing the last resolved of the resolution to read:

"Resolved, That the Council of Administrators be instructed to define the role and relationship of the Walther League to the Synod and to report to the next convention." (TB 233, 7-15)

A motion to resolve certain concerns regarding the Walther League and the Board of Youth Ministry was introduced. Discussion on this motion was not completed for lack of time on the agenda (TB 265, 7-18).

Synodical Administration

After declining to recommit a resolution regarding tenure and termination of services of executive secretaries and their equivalents, the convention adopted the resolution as presented by the floor committee (TB 227, 4-29). It declined an overture requesting revelation of costs involved in the fact-finding inquiry into the St.

Louis seminary (TB 228, 4-30). A resolution to adopt bylaws regarding the implementation of delayed induction was approved after an agreement to read the bylaws by title only (TB 271, 4-31). In response to an overture regarding the involvement of black churchmen, the convention asked that the Synod and its Districts make efforts to involve clergymen and laymen without regard to race, color, or ethnic origin in elections or appointments to offices or boards (TB 272, 4-32). By action of the convention, bylaws providing for a Commission on Lay Higher Education and for the appointment of the Board for Church Extension were added to the synodical *Handbook* after it had agreed to the reading of these proposed bylaws by title (TB 272, 4-33; TB 272, 4-34).

Closing

The closing service of the session was led by Dr. Oliver R. Harms, past president of the Synod, and was dedicated to honoring the faithful servants of the church who had departed this life during this biennium. His remarks were based on Phil. 3:20 and centered on the theme "The Joyful Hope of the Faithful."

Session 13**July 15, Morning***Opening*

The song which is a new song, an old song, and a marching song is also a song of love. This was the theme of the opening devotion led by Dr. August Bernthal.

Essay

Continuing his convention essay, Dr. Paul Zimmerman spoke of the priorities of ambassadorship. He stressed the fact that while reconstruction of society is important, it does not recognize the problem of man as sin. Social action is not the first priority of the church. The physical help which Jesus gave was a pledge of restoration at the end of time. It is clear that love leaves us no choice, but merely being concerned with reformation of social evils does not mean that one is a Christian. Our social action will not bring people to God. The only thing which will do this is the word of reconciliation. Christianity is the most revolutionary force because it changes hearts and deals with the root of man's problem. Evangelism must have priority. This privilege, honor, glory, and power of the evangelist is ours.

Announcements

The following names were to be added to the list of those servants whose memory was honored in the closing devotion of the previous evening. Martin W. Holls, former President of the Southern District, Dr. Samuel Roth, education executive, Rev. E. T. Bernthal, Dr. Adolph H. Kramer, former executive director of education, Northern Illinois District, Dr. W. Mueller, academic dean, Dr. Roland Dede, professor, Seward.

In response to a proposed motion requesting dis-

tribution of the report of the fact-finding committee for the St. Louis seminary to the delegates it was stated that the matter could be considered later.

Today's Business

A proposal to include the remarks of Rev. Jaech prior to the adoption of the resolution relative to fellowship with the American Lutheran Church in *Today's Business* was adopted.

Church Relations

After declining to extend the sessions by amending the agenda, the convention adopted a resolution reaffirming its willingness to engage in fellowship discussions with the Wisconsin Evangelical Synod and the Evangelical Lutheran Synod and asked the President to implement this action (TB 269, 3-20). Resuming its discussion on a proposal to study selective fellowship the delegates declined the amendment to change "require" to "urge" and adopted the resolution of the floor committee (TB 74, 3-11).

Missions

On recommendation of the floor committee the convention agreed to retain the staff office of campus min-



Kaffeestube

istry under the synodical Board for Missions and referred a request of the Board of Control of Instituto Concordia de Sao Paulo, Brazil, regarding funding for capital needs to the responsible officials of the Brazil District (TB 264, 1-21, and TB 217, 1-18). It declined Overtures 1-19 and 1-20 which requested that approval be given by the Synod's Board of Directors and the CTCR before entering the mission fields (TB 151, 1-13). The convention approved the procedures followed by the Board for Missions in entering a program for Pre-Field Training as well as the scheduled evaluation of involvement in the program (TB 151, 1-14). They referred Overture 1-17 regarding those ministering in difficult situations to the Council of Presidents for con-

sideration and action (TB 152, 1-15), expressed their support of the Board for Missions and the Districts for their work in various cultural settings (TB 152, 1-16), and encouraged congregations to intensify special ministries on a local level (TB 152, 1-17). The delegates rose in silent prayer thanking God for His blessings after adopting the resolution to recognize the 25th anniversary of work in the Philippines, the 75th anniversary of ministry to the deaf, and the 100th anniversary of close relationship to the Saxon Free Church in Germany (TB 151, 1-12).

Higher Education

Resuming its discussion on the procedure for electing college presidents the convention declined proposed amendments and a recommendation for recommittal and adopted the resolution presented by the floor committee (TB 66, 6-07).

Social Action and Welfare

Taking up the discussion of another unfinished resolution requesting a study of the role of women, the convention adopted the resolution after adding the following after the first resolved:

"Resolved, That the CTCR coordinate its study with that of the Commission on Mission and Ministry, which had been directed by the Denver convention to conduct a study of women in the church and society." (TB 134, 9-22)

It asked the members of the Synod to take on themselves the needs and burdens of the poor and hungry as an essential part of ministry to the whole man (TB 129, 9-11). A resolution to encourage Christian action to combat racism was adopted by the assembly including the provision encouraging the Board of Directors to provide \$25,000 per year for the next biennium for this program (TB 263, 9-32). It declined a resolution asking the Board for Higher Education to study the need for future social workers and to implement and introduce programs leading to a bachelor of arts degree in social work if there was a need for such a program (TB 230, 9-27). The delegates asked local congregations to cooperate and actively work with job resource referral programs and to be sensitive to and address themselves to needs for prison reform (TB 230, 9-26; TB 230, 9-25). "Project Compassion," which had been instituted at Denver, was commended, and the Synod was asked to provide training kits for this program to all Districts and to seek to increase the number of trained volunteer visitors in the program from 5,000 to 10,000 by the next convention (TB 229, 9-24). The delegates approved the report of the Commission on World Hunger and asked the responsible boards as well as the education institutions to provide materials and programs giving information on this problem (TB 228, 9-23; TB 130, 9-14).

Synodical Administration

The delegates adopted the recommendation of the floor committee to continue the Armed Forces Commis-

sion (TB 300, 4-43). They adopted Bylaw changes to provide for election rather than appointment of the Board for Higher Education with the understanding that such election would begin with the next convention (TB 274, 4-35). After declining an amendment to change the title of Administrative Officer to Executive Director, and after declining to amend the first resolved to read "that the position of executive director be changed to the position of administrative officer . . .," the convention resolved to abolish the position of Executive Director and establish the position of Administrative Officer of the Board of Directors, at the same time adopting the required bylaws for this change (TB 331, 4-38).

Elections

Chairman Bruns of the Elections Committee announced the following election results: Committee for Convention Nominations: Teachers Wilbert Krause and Wilbert Rusch Sr., Rev. Arlen Bruns; Commission on Theology and Church Relations: Rev. Roland Hopmann; Board of Directors: William Zehnder Jr.; Board of Control, St. Louis: Rev. William Buege; Board of Control, Milwaukee: Messrs. Harold Klein, Lester Prange.

Ballots for the remaining positions to be filled were distributed to delegates, and after completing the balloting, Chairman Bruns declared the elections closed.

Constitutional Matters

The delegates agreed with the floor committee that Res. 3-15 of the Denver convention had been adopted in a constitutional manner (TB 95, 5-04). They declined Overture 5-89 protesting support of the San Francisco Night Ministry and encouraged the following of proper channels in dealing with these concerns (TB 97, 5-07). They referred the question of franchise to the Committee on Organization for study (TB 235, 5-11), as well as the question regarding authorization of overtures and reports from councils, auxiliaries, and individuals (TB 235, 5-12). While declining a request to provide for faculty and student representation on Boards of Control, they encouraged the boards to utilize these groups on a consultative basis (TB 239, 5-16). After adopting an amendment which would serve as another resolved, the convention declined Overtures 5-60 and 5-61 which called for revision of the Commission on Constitutional Matters. The amendment reads as follows:

"Resolved, That the Committee on Organization study the matter of appointing authority, tenure of office, and the matter of serving on other boards or commissions of the Synod and District." (TB 239, 5-17)

Closing

The session was closed with prayer led by Dr. Roland Wiederaenders, First Vice-President of the Synod.

Session 14

July 15, Afternoon

Opening

The opening prayer for the afternoon session was led by Rev. B. P. Wallschlaeger, executive secretary of the Federation of Lutheran Churches of Greater Milwaukee. The minutes up to and including Session 9 stood approved as submitted.

Presentation

Dr. Herbert Mueller, Secretary of The Lutheran Church—Missouri Synod, introduced his counterpart in The American Lutheran Church, Secretary Arnold Mickelson, to the convention.

Questions of Privilege

On a question of privilege permission was granted to call the attention of the delegates to the resolution which had been passed during the morning session in which the motives of a congregation which had presented an overture were judged. The convention agreed to reconsider Res. 5-17 (TB 240) and then deleted the last whereas of the resolution.

In answer to a question concerning the provision that the Administrative Officer's term is to begin Jan. 1 following the election of a President, legal counsel held that the filling of a vacancy in the position should present no problem.

A delegate indicated his intention to ask for reconsideration of Res. 6-07 in the evening session.

Theological Matters

The consideration of Res. 2-21 (TB 249) was resumed. The point at which consideration was taken up was that of a resolution to adopt a statement of the Council of Presidents as a substitute for 2-21. After considerable discussion the delegates accepted this substitution. A motion was then made and adopted to accept the preamble and whereases presented by the Committee on Theological Matters in its original resolution. In order that the resolution might be stated properly, a motion was made and adopted to introduce the statement of the Council of Presidents in the resolution with the following resolved:

Therefore be it

"Resolved, That we adopt the statement of the Council of Presidents of February 27, 1970, as our own:"

The convention delegates granted Dr. Preus the privilege to address the convention on the issues involved in the resolution which had just been adopted. Motions to add additional resolveds to amend the resolution and to recommit it were ruled out of order.

Work Program

The floor committee introduced the 1972 and 1973 work programs for the Synod (TB 287). On motion from the floor the convention agreed to receive the report. A resolution to adopt the 1972 and 1973 work

program was introduced (TB 288, 16-01). An amendment to the resolution was made and seconded. It reads as follows:

"Resolved, That wherever possible debt retirement payments be made only after full 1971 and 1972 Work Program commitments have been made to Missions and Special Ministries, Higher Education, Communications, and Parish Services."

Discussion on the amendment was terminated because of lack of time on the agenda.

Parish Services and Youth

Discussion was resumed on the resolution to resolve certain concerns regarding the Walther League and the Board of Youth Ministry. A number of amendments to the resolution were declined, and the convention adopted the resolution as presented by the floor committee (TB 265, 7-18). They accepted the report of the Board of Youth Ministry (TB 98, 7-02).

Higher Education

An overture requesting a special evaluation of the Board for Higher Education as well as one calling for a special study of the Synod's higher education system was declined by the delegates (TB 67, 6-08; TB 67, 6-09). They authorized a board for the training, certification, and licensing of lay ministers after adding the following resolved to the resolution (TB 68, 6-10) presented by the floor committee:

"and be it further Resolved, That the board do all in its power to encourage ministers particularly for part-time nonsalaried service."

After the floor committee had introduced a resolution calling for referral of the recommendations of synodical schools to the Board for Higher Education (TB 219, 6-16), the convention allowed a member of the floor committee to append a minority report (TB 221) to Res. 6-16. After declining a proposed amendment, incorporating part of the minority report, the resolution of the floor committee was adopted by the delegates. They expressed their appreciation for the work of the Board for Higher Education and received the report of the Colloquy Board (TB 219, 6-17; TB 220, 6-18).

Social Action and Welfare

Following the floor committee's recommendation the convention urged District officials to be diligent in the implementation of social ministry and world relief resolutions, asking the Board of Social Ministry and World Relief to assist them in carrying out their work (TB 37, 9-01). It accepted the report of the Board of Social Ministry and World Relief as well as the report of the Commission on Social Concerns (TB 37, 9-02; TB 38, 9-03). The delegates urged congregations to give their support to the "Keys for Christ" program and declined Overture 9-14 which was proposed as a substitute for the resolution of the floor committee (TB 39, 9-05).

Since Lutheran World Relief is involved in a medical

assistance program throughout the world they also declined Overture 9-25 (TB 43, 9-08).

Elections

Chairman Bruns reported the following election results:

Board of Parish Education: Rev. Leonard Heide-
mann; Committee for Convention Nominations: Messrs.
Iddo Heinicke, George Rummel; Board for Missions:
Rev. Paul Martens.

Ballots for unfilled positions were distributed, and the election was declared closed.

Constitutional Matters

Dr. Scherer, chairman of the floor committee, introduced a resolution regarding the status of synodically adopted doctrinal statements. Before the resolution was discussed he asked that it be considered on its own merits and that it not be amended. After the resolution had been read, a motion was made and seconded to adopt it. Following discussion the convention adopted the resolution as printed (TB 246, 5-24) and joined in singing the doxology in praise to God for this reconciling moment. The delegates thanked the Commission on Mission and Ministry for its work, encouraging it to continue to prepare its final report and to seek ways to share it with the church prior to the next convention (TB 244, 5-22). They agreed that the Committee for Convention Nominations should remain as an *ad hoc* committee and that its chairman and secretary should become advisory members of the succeeding Committee for Convention Nominations (TB 96, 5-05). Since congregations already have the option of requesting a change in District membership, they declined Overture 5-23 (TB 96, 5-06).

Closing

The afternoon session closed with prayer, again led by Rev. Byron Wallschlaeger.

Session 15

July 15, Evening

Opening

The opening prayer for the 15th session of the convention was offered by Dr. Roland Wiederaenders.

Constitutional Matters

The convention began consideration of a revision of Bylaws designed to establish regional Commissions of Adjudication to deal with appeals which are made in cases of excommunication, disagreement, accusation, or controversy (TB 237, 5-14). Since the suggested revisions appeared in the convention *Workbook*, 246-249, the delegates agreed to hear only those portions of the Bylaws which contained changes suggested by the floor committee in these proposed Bylaws as printed in the convention *Workbook*. A motion to substitute the words "District Commission of Adjudication" for "Regional Commission of Adjudication" was made and seconded.

There was insufficient time on the agenda to complete discussion of the issue.

Theological Matters

After introduction by Chairman Wollenburg of the floor committee, the convention began discussion of a resolution to direct the Board of Control of Concordia Seminary, St. Louis, to take appropriate action on the basis of a fact-finding report and to report its progress directly to the President of the Synod, who would report on this progress to the Synod within one year (TB 318, 2-28). A motion asking that a summary of the report be released to the convention was withdrawn after Vice-President Streufert had been granted the privilege of addressing the convention to express his views regarding the matter. The resolution was then adopted as originally presented.

Convention Registration

Chairman Jacobs of the Floor Committee on Convention Registration reported the following figures (subject to later revision; see tabular listing in *Proceedings*) to the convention: Voting delegates: 995, 504 pastoral delegates and 491 laymen; advisory delegates: 537; youth representatives: 45; visitors: 417; other categories: 206. The total present and registered in all categories was 2,150. Eleven pastoral and 19 lay delegates were unexcused. Three advisory delegates had presented their excuses for absence to the committee. Chairman Jacobs closed his report by paying tribute to those who had assisted the committee with its work.

Offering

The convention adopted the following resolution relating to a relief offering for Pakistan:

"Be it *Resolved*, That this convention itself become involved in the struggle against world hunger by taking an offering outside the doors of this hall, and furthermore that all who wish might participate in a fast for at least one meal on Friday and give the money saved by that fast to the offering and finally that the offering so given be designated for the starving refugees in Pakistan."

Because of information received indicating that such action would jeopardize free use of the auditorium, the offering was not received at this time.

Communication

Martin Neeb Jr., executive secretary of the Board for Lutheran Television, addressed the convention on the matter of the Synod's television ministry. He paid tribute to the tremendous work of Dr. Herman Gockel and Dr. Leonhard Wuerffel. It has taken foresight with insight to accomplish what has been done. Dr. Gockel, who will retire from his position in October 1971, was presented to the convention. Dr. Wuerffel, who has played a key role in the television ministry of Synod, was also presented to the delegates. He presented Dr. Gockel with a bound copy of the first and last scripts

of "This Is the Life" for which Dr. Gockel was responsible. Dr. Preus then led the convention in a collect of thanksgiving for the gift of Dr. Gockel and his service to the Synod.

Resolutions to receive the report of the Board for Lutheran Television and to express appreciation to the television stations for their contribution in carrying the television programs of the Synod were adopted by the convention (TB 263, 10-14; TB 139, 10-15). It recognized the 20th anniversary of "This Is the Life" and asked that the Synod allocate funds to expand the use of the media of mass communication at home and abroad (TB 141, 10-19). After resolution 10-13 (TB 114) had been withdrawn by the floor committee, the delegates asked that a task force be appointed to study the operation of radio station KFUD, exploring the possibility of its ownership and operation by some agency in its geographical area (TB 255, 10-21). They authorized experimentation and possible changes in the format and frequency of the *Lutheran Witness* and the *Lutheran Witness Reporter*, commended CPH for hiring and training representatives of minority groups (TB 140, 10-18; TB 111, 10-05), and asked the agencies of the Synod to be particularly conscious of their use of Christian art for proclaiming the universality of the Gospel (TB 111, 10-06). The delegates received the report of the Editorial Commission for Official Periodicals and urged continuing use of official periodicals for the purpose of instruction (TB 139, 10-16; TB 139, 10-17). They approved a resolution instructing the Division of Communication to utilize the channels of the public media to dramatize the way of life professed and practiced by the body of Christ (TB 255, 10-20), after adding the following resolution:

"*Resolved*, That the Synod also urge the film industry to devise therapeutic measures under the principle of self-regulation to deal more responsibly with the growing problem in films of sex and violence as exploitable commodities for commercial gain."

Elections

Chairman Bruns of the floor committee reported the following election results: Board of Directors: Messrs. Rupert Dunklau, Gus Melde, Carl Muhlenbruch; Board of Youth Ministry: Martha Kaempfe and Tim Schnare.

Ballots were distributed for the remaining positions to be filled.

Closing

The evening session closed with a devotion led by Dr. William Buege and centered on the question "Do you love Me?"

Session 16

July 16, Morning

Opening

In his opening devotion for the final morning session of the convention, Dr. Bernthal concluded his series of devotions, centering his thought for the day on the theme "An Endless Song," which the Christian will

sing in eternity and is already beginning to sing now. By a motion from the floor the series of opening and closing devotions will be printed in the *Convention Proceedings*.

Unfinished Business

On behalf of the Board of Directors, Dr. Hirsch presented the following resolution to the convention, which was then adopted:

"WHEREAS, This 49th delegate assembly of The Lutheran Church—Missouri Synod, assembled at Milwaukee, Wisconsin, July 9 through 16th, is nearing the time of its adjournment *sine die*; and

"WHEREAS, There are matters yet pending before this convention as items of business reported by floor committees of the same; and

"WHEREAS, The Board of Directors of the Synod is the appropriate body according to the Bylaws of the Synod vested with the general management and supervision of the Synod's business and legal affairs, especially between the Synod's delegate conventions; therefore be it

"Resolved, That all items appearing in *Today's Business*, as resolutions of the floor committees of this convention and upon which item or items no delegate action has been taken, be by this omnibus resolution assigned to the Board of Directors of the Synod for study and report to the 1973 convention."

Procedure

After several delegates had been granted the privilege of making statements to the convention, the assembly agreed to turn to the agenda for the day.

Theological Matters

After Chairman Wollenburg of the floor committee had introduced a resolution calling for the provision of bylaws in the synodical *Handbook* establishing a doctrinal review policy, these bylaws were adopted by the convention as presented (TB 361, 2-36). It accepted the proposed resolution from the floor committee stating its position on abortion and asked the CTCR to continue to study the subject, encouraging it to consult a committee representing a cross section of LCMS women in their study (TB 363, 2-39; TB 368, 2-49). Discussion was begun on a recommendation of the floor committee dealing with the document "A Call to Openness and Trust." There was insufficient time to complete the discussion.

Procedure Resolutions

A motion to invoke a one-minute rule for discussion by each speaker was declined, and a request to reconsider Res. 6-07 was withdrawn.

Higher Education

On recommendation of the floor committee, overtures expressing concerns for the financial support program

for colleges and seminaries were referred to the Board for Higher Education for study (TB 266, 6-22). An overture expressing concerns for the manner of appointing faculty members was declined since these concerns are covered in the Synod's *Handbook* (TB 267, 6-23). The delegates encouraged the Board for Higher Education to arrange programs providing for ecumenical exposure in theological education (TB 267, 6-24). After declining several amendments the convention encouraged the Board of Directors to establish a student aid fund of \$75,000 annually to be administered by the Board for Higher Education with one-third of the amount to be provided the Board of Control of Alabama Lutheran Academy and College for the use of students at that school (TB 315, 6-25). The Board for Higher Education was asked to study the issue of draft exemption status of Missouri Synod seminary students training at nonsynodical schools of theology and to produce and publish guidelines for action (TB 315, 6-26). The delegates resolved that the Synod take action on previous convention resolutions designed to raise salary schedules of faculties to levels in keeping with their responsibility and position by giving them priority in the allocation of synodical expenditures (TB 220, 6-19). They asked that faculty members of all departments in the seminaries be assigned selected parishes or agencies in the field to update their attitudes and methods and that the Board for Higher Education present a plan at the next convention for implementation of a program of field service of these faculty members (TB 221, 6-21). After considerable discussion the delegates resolved to authorize the establishment of a theological chair on the faculty of Lutheran Theological Seminary, Saskatoon, Canada, if financially feasible (TB 221, 6-20). The committee withdrew Resolutions 6-15 (TB 233) and 6-12 (TB 232) in view of actions already taken in Resolutions 4-35 and 6-11.

Elections

Chairman Bruns reporting for the Floor Committee on Elections reported the following results:

Committee on Convention Nominations: Rev. John Ott. Ballots for the remaining officers were distributed, and the elections were declared closed.

Announcement

Secretary Mueller announced that greetings to the convention had been received from The Lutheran Church in the Philippines and the Lutheran Church of Australia.

Constitutional Matters

Discussion on proposed amendments relating to bylaws regarding the establishment of regional commissions of adjudication was resumed. After adopting the amendment to change the term "Regional Commission of Adjudication" to "District Commission of Adjudication" wherever the term occurs in the proposed bylaws, the resolution (TB 237, 5-14) to include these bylaws in

the *Handbook* was adopted. This was done after the committee had changed the first resolved to read as follows:

"Resolved, That the Bylaws of the Synod be amended as presented in the convention *Workbook* pp. 247-249 with changes as written out here following."

In response to a question from the floor the chairman indicated that this assumes the commissions will be elected by the Districts. As a consequence of the action of the convention, Resolution 5-15 (TB 238) was withdrawn. The delegates upheld the opinion of the Commission on Constitutional Matters regarding dissenting groups (TB 236, 5-13). They declined an overture requesting a study of the responsibility of the President and of the Board of Directors (TB 322, 5-32). An overture requesting a study of the authority of the synodical President was declined as were others requesting examination of the procedures followed in terminating the services of Dr. Jungkuntz (TB 240, 5-18; 240, 5-19). Leaving the *Handbook* unchanged the convention declined overtures requesting provision for appeals to synodical conventions (TB 241, 5-20).

Social Action and Welfare

After presenting Dr. Preus with a brochure, "Blueprint for the 70's," Dr. Goetz, chairman of the floor committee, introduced a resolution urging concern over our involvement in Southeast Asia, which was adopted (TB 316, 9-34). After declining a motion to substitute Overture 9-39 (CW 398), the delegates accepted the recommendation of the floor committee calling for support of Project Equality (TB 261, 9-28).

Elections

Chairman Bruns reported these election results:

Committee for Convention Nominations: Raymond Joeckel; Board of Control, Fort Wayne: Allen Fedder.

Parish Services and Youth

A resolution presented jointly by the floor committee on theological matters and that of parish services and youth commending the Board of Parish Education for its imagination and initiative in the production of Mission:Life materials but also calling for revision and review by the Board of Doctrinal Review as well as critical evaluation of the materials by local congregations was adopted (TB 328, 7-20). The delegates adopted another joint resolution asking the Board of Parish Education to be more careful in its editing and requesting more faithful doctrinal review (TB 330, 7-22) and requested continuation of publication of Life in Christ Sunday school materials (TB 329, 7-21). After the report of the Board of Parish Education had been accepted, the work of the floor committee was declared finished (TB 327, 7-19).

Procedure

Accepting a motion from the floor, the delegates agreed to suspend the rules which permit reconsideration for the remainder of the convention.

Closing

The session was closed with a prayer led by Dr. Wiederaenders.

Session 17

July 16, Afternoon

Opening

Newly elected officers were installed in the opening service, which was conducted by Dr. Roland Wiederaenders.

Higher Education

On recommendation of the floor committee the delegates declined overtures to establish a board of examiners who would determine the eligibility of pastoral candidates for a call, and referred other overtures asking for a study of innovative educational programs to the Board for Higher Education (TB 232, 6-13; TB 233, 6-14). The delegates accepted a recommendation of the chairman of the floor committee to refer proposed *Handbook* changes regarding removal of faculty members from their office to the Board of Directors for further study (TB 62, 6-01). After hearing a protest regarding open-ended statements, many of the delegates rose in response to a call for repentance for making or listening to allegations against their fellow Christians.

Special and Sundry Matters

Delegates agreed to urge their congregations to support the work of the American Bible Society and to emphasize the need for a wider reading and sharing of Holy Scriptures in their own families (TB 317, 11-16). They adopted a resolution (TB 317, 11-17) asking for a study of the relationship of deaconesses to the Synod after adding as a final resolved:

"And be it further *Resolved*, That the two overtures printed on pages 8 and 11 of *The Lutheran Deaconess*, Vol. 49, 2, be given full consideration by the committee herewith established."

This completed the work of the floor committee.

Synodical Administration

The convention approved the recommendation for holding an annual consultation for coordination of auxiliaries and agencies and declined Overture 4-83 (TB 276, 4-37). They accepted the reports of the Lutheran Church — Canada, the First Vice-President of the Synod, the Secretary of the Synod, the Executive Director, the Synodical Service Commission, and the Department of Research and Statistics (TB 354, 4-50; 354, 4-51; 354, 4-52; 355, 4-53; 355, 4-54; 356, 4-55; 356, 4-56).

The floor committee then introduced Res. 4-57 (TB 358) which replaced Res. 4-36 (TB 275) calling for a realignment of the Atlantic District into three Districts. After considerable discussion, the motion was adopted (TB 358, 4-57).

Work Program

Discussion on the adoption of the 1972 and 1973 work program was resumed. After declining an amendment which called for delay of debt reduction until other commitments had been met, the convention adopted the program as presented (TB 288, 16-01). It then adopted a resolution to provide funds for these programs (TB 288, 16-02). The Lutheran Women's Missionary League and the Lutheran Laymen's League were commended for their work and encouraged to continue to support the mission program of the Synod and in the case of the Lutheran Laymen's League to give special consideration to opportunities in overseas television (TB 289, 16-03; TB 289, 16-04). This completed the work of the committee.

Theological Matters

Discussion on a resolution to repudiate the document "Openness and Trust" was continued. The resolution was narrowly adopted after considerable discussion. After the adoption, Dr. Preus, on a question of privilege granted by the floor, asked that the words "the inadequacies of the" be inserted in the title of the resolution and in the first resolved. There was no objection to this request from the floor. He also suggested that a letter referred to by Dr. John Tietjen, president of Concordia Seminary, St. Louis, regarding the position of certain faculty members, be attached to the resolution if Dr. Tietjen should wish to do so. Dr. Tietjen stated that he would be happy to provide the letter for attachment (TB 368, 2-50). A resolution calling for greater fidelity

to the doctrine and practice of baptism was adopted (TB 279, 2-22). In connection with this resolution a delegate suggested that it would be useful to have chaplains available during the convention of the Synod to counsel people and to provide an opportunity for private confession and absolution. After adding the word "pastoral" in the first resolved so that it reads, "Resolved, That the Synod commend the President for his pastoral concern for doctrinal unity . . ." the delegates adopted a resolution supporting the judgment of the President of the Synod in appointing a fact-finding committee (TB 280, 2-23). They adopted revisions of Section XIV of the *Handbook* dealing with fraternal organizations so that it would conform to the format of other sections (TB 281, 2-25). After declining to include the resolves of Overture 2-117 (convention *Workbook*, page 82), they accepted a joint resolution from the floor committees on theological matters and on parish services and youth permitting congregations to exercise their judgment in confirmation and first Communion practices (TB 367, 2-47). The assembly asked the Commission on Theology and Church Relations to continue its study and evaluation of the historical-critical method of interpretation and to bring a recommendation concerning its use to the next convention. It also asked for the participation of District pastor-teacher conferences of the Synod in this study (TB 377, 2-52). It requested clarification of participation in ecumenical studies and the preparation of statements resulting from them, asking representatives of the Synod to report through the CTCR on the nature of their involvement when such statements are issued publicly (TB 377, 2-53). Revisions



ANOTHER ballot??

of bylaws for the Commission on Theology and Church Relations were adopted as presented by the floor committee after considerable discussion (TB 319, 2-29).

Elections

During the course of the previous transactions, Chairman Bruns reported that Rev. Paul Schnelle, had been elected to the Committee for Convention Nominations. A ballot for the one remaining position was distributed.

Presentation

Dr. Walter Stuenkel, chairman of the Committee on Convention Arrangements, introduced the members of the committee. The delegates expressed their appreciation for the fine work which had been done in arranging for the convention.

Bylaws

The chair ruled that the reading of proposed Bylaw changes would not be necessary unless the convention objected to the procedure. This applies to Res. 2-29, 2-25, and possibly others. Since there was no objection from the floor, it was so ordered.

Stewardship and Finance

The Council of Presidents, in consultation with the Board of Directors, was empowered to call periodic stewardship conferences, and the delegates charged the circuit teams of counselors and laymen to visit each congregation within their circuit and report the results of their visits to the District Presidents (TB 283, 12-17). They adopted bylaws providing for reorganization of the Stewardship Department (TB 282, 12-16), adopted a policy regarding disclosure of investment information (TB 284, 12-18), and declined to cover routine physical examinations in the Concordia Welfare Plan, to initiate open enrollment periods, to provide for vested interest in the Concordia Retirement Plan, and to permit withdrawals of pension and retirement funds by workers who resign (TB 284, 12-19; 285, 12-20; 285, 12-21; 286, 12-22). The convention accepted the report of the Board of Trustees for Trust Funds (TB 286, 12-23). This concluded the work of Committee 12.

Constitutional Matters

The convention declined an overture which would have directed the St. Louis seminary faculty to declare Herman Otten eligible for the ministry in the Synod (TB 326, 5-41), affirmed the opinion of the Commission on Constitutional Matters concerning the constitutionality of the appointment of the fact-finding committee (TB 277, 5-26), and declined overtures calling for revision of appointment procedures for vacated offices and for a change in appointment procedures for the Commission on Constitutional Matters and for the Synodical Service Commission (TB 278, 5-27; TB 278, 5-28; 278, 5-29). The delegates also declined a resolution asking for the appointment instead of election of the synodical

Treasurer and removed the office of Controller from the Division of Finance so that it would be independent of the divisional structures of the synodical organization (TB 323, 5-33; TB 323, 5-34). An overture requesting a change in procedure for nominating counselors was declined (TB 97, 5-08). While declining Overture 5-43, the delegates nevertheless encouraged the utilization of laymen on synodical and District levels in positions of responsibility (TB 325, 5-39). They authorized language changes in the Constitution and referred requests for a study of voting on fellowship issues to the Council of Presidents, asking for a report at the next convention (TB 325, 5-38; TB 326, 5-40). Revisions of Bylaw provisions for the Commission on Architecture were adopted (TB 327, 5-42), as was a resolution to study collegialism after the committee had revised the title to read "To Study Collegialism" and the first resolved to read "That we respectfully refer the overtures numbered 5-44, 45, 46, 47, 48, 49, 5-55 to the Committee on Organization for further study (TB 242, 5-21)." The floor committee had previously dropped the whereas found in *Today's Business*, page 243, lines 34 to 39. Since it had already been agreed to refer Resolution 6-01 to the Board of Directors, Resolution 5-47 (TB 376) which deals with a similar matter was also referred to it.

Elections

Chairman Bruns reported that with the election of Rev. Paul Jacobs to the Committee on Convention Nominations the work of the committee was complete. The convention adopted a motion asking the Commission on Constitutional Matters to bring to the next convention recommendations regarding better election procedures which might be applied already at that convention.

Church Relations

On the basis of the recommendation of the floor committee the delegates declined an overture asking The ALC to rescind the confirmation practice it had adopted (TB 370, 3-22). Overtures asking for suspension of fellowship with the Evangelical Lutheran Church of Canada and a request to end membership in the Lutheran Council — Canada were also declined (TB 370, 3-23; TB 370, 3-24). The assembly asked for God's continued blessing on Die Evangelisch-Lutherische Freikirche and directed that the officials of that church be apprised of the Synod's action regarding pulpit and altar fellowship with The American Lutheran Church (TB 371, 3-25). After receiving from the committee a resolution to replace resolution 3-19 (TB 268), incorporating concerns which had been expressed at the time of the discussion of that resolution, the convention adopted a resolution with reference to "A Statement Regarding Lutheran Unity," declaring that it had a desire to initiate and work toward fellowship with those with whom it is not in pulpit and altar fellowship and asking the pastors and congregations of the Synod to give careful consideration to issues raised by the statement and to the proposals of The American Lutheran Church (TB 371, 3-26). It expressed thanks to individuals and

groups who have given leadership in matters of church relations (TB 373, 3-27). The convention also thanked the typists and other office workers for services rendered during the convention.

Social Action and Welfare

The assembly asked that the Board of Social Ministry and World Relief prepare educational materials on the basis of the Synod's Social Ministry Affirmations and determined to continue its support of world relief programs (TB 128, 9-9; TB 128, 9-10). The members asked for the preparation of information and dissemination through the *Lutheran Witness Reporter* and other news media of information regarding pending legislative action concerning the poor and hungry (TB 130, 9-15), and encouraged hunger hikes and other activities of this nature (TB 131, 9-16). This was done after changing the word "walks" to "hikes" in the resolution and declining a proposed amendment. It was reported that \$894.00 had been received in a Pakistan refugee offering and that this money would be processed through the Board of Social Ministry and World Relief. The delegates declined resolutions relating to the production of enriched food and the concept of a floor under poverty since these involved questions on which Christians might hold differing opinions (TB 131, 9-17; TB 132, 9-18). A resolution to increase financial support by encouraging members to contribute a regular percentage of their income to hunger programs was introduced (TB 132, 1-19). A motion was made and seconded to amend the resolution by deleting the last resolved. Because of lack of time the discussion was not completed.

Closing

The afternoon session was closed with prayer led by Rev. Elmer Mueller.

Session 18

July 16, Evening

Opening

The closing session of the convention began with prayer led by Mr. Roman Valleskey, Lutheran school principal, of Milwaukee.

Greetings

Secretary Mueller announced that greetings had been received from the India Evangelical Lutheran Church and from the staff of Christian Radio Station in Nigeria.

Social Action and Welfare

The convention resumed its discussion of the resolution on support of hunger programs and after declining the amendment to delete the last resolved, adopted the resolution as printed (TB 132, 9-19). It asked social ministry committees of congregations to set up programs for information on action regarding the problem of world hunger and requested the President of the Synod to proclaim an Annual World Hunger Day to be observed by congregations on the basis of guidelines pre-

pared by the Board of Social Ministry and World Relief (TB 129, 9-12; TB 133, 9-20). It commended churches serving breakfast to the children in their schools or communities, encouraged congregations to study the feasibility of such programs, and expressed appreciation and admiration for young people who have raised money for them (TB 133, 9-21). Since the Synod had spoken at its Denver convention on the issue of conscientious objection, it reaffirmed the principles adopted there and encouraged its members to transmit their convictions on conscientious objection to their congressmen (TB 261, 9-29). After agreeing to change the words "these prisoners" to "all prisoners," the convention expressed its concern for prisoners in Indochina and asked members of the Synod to communicate their concerns to responsible officials on both sides (TB 262, 9-30).

At the request of a delegate the President stated that the closing devotion would include a petition to God to guide the President of the United States in deliberations during his future visit to the People's Republic of China. The Board of Social Ministry and World Relief was asked to prepare materials which would assist in evaluating the standards, priorities, and assumptions of our society (TB 262, 9-31). The words "our nation is" were changed to "our nations are" in the resolution in order to reflect the fact that Canadian Lutherans are also a part of the Synod. The delegates encouraged discussions on the Christian family in regard to its size and role in relation to the problem of hunger and encouraged the adoption of children regardless of race by the members of the Synod (TB 282, 9-33). On completion of its work the floor committee was thanked for its efforts.

Procedure

The convention resolved to vote on the remaining resolutions by voice vote rather than by rising.

Theological Matters

On recommendation of the committee the convention adopted resolutions encouraging District worship workshops, declined overtures asking for a change in procedures for doctrinal supervision, and received the report of the Synod's Commission on Worship (TB 81, 2-06; 81, 2-07; 81, 2-08). It urged continuation of the publication of the *Worship-Gram* at least semiannually and asked for wider distribution of it (TB 78, 2-02). The delegates called on parties responsible for preparation of worship materials to follow the provisions of the *Handbook* in their production (TB 79, 2-03). They encouraged the CTCR to give high priority to the completion of the studies on ministry and referred Overture 2-209 dealing with Bible translations to the Bible versions committee of the CTCR (TB 80, 2-05; 82, 2-09). Exchange study programs were encouraged for theological growth (TB 82, 2-10). On recommendation of the floor committee the convention asked for annual publication of available documents of the CTCR and encouraged Concordia Publishing House to include a list of these in its catalog. Congregations desiring further studies were asked to present overtures for such studies

to the Synod (TB 135, 2-11). The CTCR's study on "Creation in Biblical Perspective" was received (TB 135, 2-12). In response to a request for a study of Communion practices and policies, the President of the Synod was directed to appoint a joint committee of members of the CTCR and the Commission on Worship to carry out such a study (TB 135, 2-13). The convention thanked the Commission on Fraternal Organizations for its report, received the report of the special committee to study lodge practice, and recommended it to the Synod for guidance (TB 136, 2-14; 136, 2-15). It referred Overture 2-141 asking for an interpretation of "unionism" in Article VI of the Constitution to the CTCR for study and report to the next convention (TB 137, 2-16). It asked the CTCR to study concerns expressed in overtures relating to woman suffrage in the church and resolved to retain the wording "He descended into hell" as the most acceptable way of expressing what the Confessions intend to affirm by this phrase (TB 248, 2-17; 248, 2-18). It encouraged the continued use of the terms "visible" and "invisible" as well as any other terms which correctly set forth the doctrine of the church as taught in the Scriptures and the Confessions (TB 249, 2-19). It referred an overture calling for the establishment of the position of a general editor to the Synod's Board of Directors for study and report to the 1973 convention after amending the resolution to this effect (TB 249, 2-20). A resolution (TB 281, 2-24) which had been introduced calling for repentance on the part of those who have issued statements sowing suspicion, mistrust, and discord was withdrawn by the committee on formal request by the convention. Thereupon the convention resolved that Res. 5-23 should be its answer to Overtures 2-73, 2-74, 2-80, and 2-88.

Statement

A delegate received the privilege of making a statement to the convention. This statement, addressed to the theological faculties, was declared to be out of order. A motion to have it read into the record failed to carry.

Board of Directors

Mr. Robert Hirsch, member of the Board of Directors, read a statement for the board thanking the convention for its far-reaching decisions which had recognized opportunities God has given and indicating the willingness of the board to carry out these decisions within the limits of their authority and within the directives laid down by the Synod.

Constitutional Matters

Bylaws were adopted approving the changed election procedure for the President and First Vice-President (TB 375, 5-46) as outlined in the convention *Workbook*, pages 245-246. In the light of the statement of ethics adopted by the convention, groups and individuals were asked to refrain from circularizing the Synod relative to favoritism in nominations for these offices. Overtures

regarding questions on "rights of members" were referred to the Commission on Constitutional Matters for report to the next convention (TB 322, 5-31). The delegates granted permission to use a different procedure in the election of college presidents in the Brazil District but declined to grant permission to that District to elect Boards of Control (TB 324, 5-35; 324, 5-36). They requested the Board of Directors to refer the question of student representation at synodical conventions to the special committee (TB 324, 5-37, replacing TB 137, 5-10). A youth delegate thanked Dr. Preus for allowing young people the privilege of speaking on the convention floor.

In response to a question concerning "A Statement Regarding Lutheran Unity," it was stated that Resolution 3-26 (TB 371), which had replaced Resolution 3-19 (TB 268), deals with the matter.

Synodical Administration

After declining a motion calling for referral of a resolution asking for revision of the Bylaws regarding the number of advisory delegates, the convention adopted the proposed revision as presented in the resolution of the floor committee (TB 335, 4-41). Dr. Walter F. Wolbrecht was thanked for his faithful services on his 10th anniversary as Executive Director (TB 353, 4-49). As its final item of business the convention accepted the report of the President of the Synod and by a rising vote assured him of the continued support and prayers of the Synod (TB 353, 4-48).

Closing Remarks

In his closing remarks to the convention Dr. Preus thanked those who were involved in its work and expressed the belief that it had been a convention of reconciliation. He encouraged the delegates to go forward now, under God, and carry out the program of work which had been adopted.

Closing

The convention closed its final session with a devotion led by Dr. W. Harry Krieger, who based his devotion on the theme "Quis Separabit?" (Who shall separate?). As a part of the closing service the President officially closed the convention in the name of the triune God.

WALTER ROSIN, *Assistant Secretary*

Election Results

Boards and Commissions

Board of Directors: E. H. Stahlke, William Zehnder Jr., Rupert Dunklau, Gus. Melde, Carl W. Muhlenbruch
Board for Church Extension: Raymond W. Wessler, Winfried M. Graebner, Donavon D. Claussen, Herbert Hast
Board for Missions: Otto C. Hintze, Waldo J. Werning, Paul R. Martens, Gordon E. Nelson, Henry J. Andreas, Ralph Martens, Wallace Bronner
Board of Stewardship: Carl Hiller, G. Holmes Mendelman, Charles Bosma
Board of Appeals: Daniel E. Poellot, Elden H. Martens, George W. Haessler, Elmer H. Theis

Board of Directors, Concordia Publishing House: Carl A. Dauten, Fred Kuhlmann, Gilbert Langholz
Board of Parish Education: Leonard W. Heidemann, Walter F. Bleke, Walter F. Dobberfuhr, Willis L. Wright
Board of Youth Ministry: David Wangerin, Lois Grese, Jonathan P. Heerboth, Tim Schnare, Martha Kaempfe
Commission on Theology and Church Relations: Paul G. Bretscher, Roland A. Hopmann, Richard G. Korthals
Commission on Mission and Ministry in the Church: Theo. Zeile, Orval M. Oswald, Carl C. Brauer, Herbert J. Arkebauer
Committee for Convention Nominations: Karl L. Barth, Elwood H. Zimmermann, Arlen Bruns, Lester H. Dumer, John W. Ott, Paul V. Schnelle, Paul Jacobs, Elden F. Duensing, Wilbert E. Krause, Wilbert H. Rusch Sr., John Wegner, Elmer Bartels, Iddo C. Heinicke, George W. Rummel, Raymond Joeckel

Boards of Control

Concordia Seminary, St. Louis: Kurt W. Biel, William Buege, Paul G. Nickel, Walter C. Dissen, Erwin M. Roschke
Concordia Theological Seminary, Springfield: John D. Biese-meier, Earl Boucher
Concordia Teachers College, Seward: Robert W. Garmatz, Howard Doerr, Don Kolterman, Robert W. Herpolsheimer

Concordia Teachers College, River Forest: John E. Lutze, Robert H. Schlesselman, Lawrence Marquardt
Concordia College, St. Paul: Carl F. Stelling, M. A. Langemo, Wilfred F. Neumann
Concordia Senior College, Fort Wayne: Cecil H. Skibbe, Allen H. Fedder, Carl A. Heldt, Walther D. Fenner
Concordia Lutheran College, Ann Arbor: John C. Streit, Walter E. Senne, William C. Gast, Ernest C. Laetz
Concordia Lutheran of Texas, Austin: John H. Freed, Harold C. Kieschnick, Robert Bauer, Fred Strieter
Concordia, Bronxville: Arnold E. Kromphardt, F. Carl Kretzmann, Theodore D. Hoffmann, Bernard W. Guenther
St. Paul's, Concordia: Armin W. Meyermann, William H. Brauer, P. James Schaefer
Concordia, Milwaukee: Dale D. Hansen, Ronald W. Pinkepank, Dale Korth, Harold C. Klein, Lester A. Prange
California Concordia, Oakland: Robert E. Marty, Charles Gehrke, Herbert C. Mueller
Concordia, Portland: Richard D. Ladendorf, Martin Mueller, Richard J. Sandman
Alabama Lutheran, Selma: Charles L. Graeber, Paul B. McCain, Floyd L. Scott
St. John's, Winfield: Donald Neff, A. H. Wipperman
Concordia, Edmonton: Walter A. Ritter, Jay Gable, Luther E. Schroeder

PRESIDENT'S ADDRESS

It is often said that the more things change the more they stay the same, and this is certainly true of the world in which we live. The text which forms the basis for our convention theme is recorded in Paul's Second Epistle to the Corinthians, chapter 5, but this text is only a portion of two long letters written by the apostle in the mid-'50s of the first century A.D. Yet as one reads these letters and the accompanying background material recorded in the Book of Acts, he might very well think that he was looking at the world of the 1970s and our own Lutheran Church — Missouri Synod.

The world of Paul in the first century A.D. was a world in which half of the people lived in slavery. Today about one third of the population of the world lives under a totalitarian form of government.

It was a world in which war was a way of life. We often complain about the fact that our men have been stationed in Europe ever since the end of World War II and that we have been mired down in a war in Vietnam for a decade. There is on record the account of a Roman legion which was stationed in England for 440 years. War was incessant. Those captured in war were not made prisoners of war but were sold as slaves to finance more wars. As the empire grew, more soldiers were obtained from the conquered nations to fight more wars to conquer more nations.

Poverty was also rampant. Half of the people were slaves, the other half, the so-called free men, were divided into a small class of very rich and a large class of very poor. Many people, as in our own day, spent their entire life on welfare. The great theme, "Bread and Circuses," was not a campaign slogan, but rather a description of the way in which the Roman government entertained its unemployed, its displaced farmers, its military veterans, all crowded into stinking tenements with streets so narrow that the wagons could roll only at night for fear the pedestrians would be run down.

It was an age in which women were held in low esteem. Divorce was even more common than in our own day. They did not practice abortion but disposed of their children by leaving them out in forests or other wild places where they would die of exposure or be devoured by animals. Homosexuality was public and unashamed.

We talk of the "new morality," but the so-called new morality of licentiousness, free love, and all the rest was more common in antiquity than in Copenhagen or San Francisco today. Even religion was debauched with the practice of temple prostitution and the worship of that which was corrupt. The drug culture is nothing new. Drunkenness and the effects of drugs were worshiped by the ancients as a "spirit" which had entered into the minds and bodies of those possessed.

Superstition, astrology, witchcraft, idolatry, and all

the other things we think so modern were very much the order of the day into which the Gospel of Jesus Christ came.

All these evils flourished in the city of Corinth, many of them even in the congregation at Corinth. "To sin like a Corinthian" was a common way of describing total wickedness. The Corinthian letters are so relevant for us today because the church at Corinth was so much like our modern churches. Yet Paul points out in 1 Corinthians 1:2 that the church was made up of "them that are sanctified in Christ Jesus, called to be saints," that they were the "temple of God," that the "Spirit of God" dwelled in them (3:16), that they had "received not the spirit of the world but the Spirit which is of God." (2:12)

Yet, despite all this, they were also extremely worldly, ridden by factions, torn by doctrinal disputes, guilty of gross sins, abusing their Christian liberty, misusing the spiritual gifts God had given them, showing lovelessness, lacking in good stewardship, carrying on personal vendettas, enamored of worldly wisdom, conducting law suits against one another, and indulging in all kinds of disgraceful practices. The Corinthian church was certainly human and familiar to modern eyes.

And yet, how does the apostle approach those Corinthian Christians? True, he admonishes them, but he does not engage in mercilessly berating them. But he does not praise them in empty pious phrases either. He doesn't spend his time defending himself or lording it over them. Rather in chapter after chapter, after discussing a problem, he proposes a glorious and wonderful solution. He calls on these Corinthians to unite in Christian love. As an example of the reconciling power of the Gospel he includes in his greeting a man named Sosthenes who, according to Acts 18, at the time of Paul's first visit to Corinth, had been the man who had brought Paul into the law court and accused him of stirring up the people. By the time of the writing of the First Epistle, he could speak of "Sosthenes our brother," a marvelous instance of the unifying and uniting power of the Gospel. He called attention to the blessing they had received: "Church of God . . . them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). He brings to them God's grace and peace (1:3). He thanks God for them and for the grace that is given to them (1:4), that they have been enriched in all utterance and in all knowledge (1:5) so that they "come behind in no gift, waiting for the coming of our Lord Jesus Christ" (1:7), that they may be "blameless in the day of our Lord Jesus Christ." (1:8)

And on the basis of all this he then says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but that ye be per-

fectly joined together in the same mind and in the same judgment." (1:10)

What a way to begin a letter to a congregation torn by divisions!

This polarization sounds familiar, doesn't it? They had parties with different leaders (1 Cor. 1:11-12); they were puffed up over their own knowledge and scholarship (1:17-29); and Paul has to speak about the preaching of the Cross as foolishness (1:18), and about God destroying the wisdom of the wise and bringing to nothing the understanding of the prudent (1:19); he has to point out that Christ is a stumbling block and foolishness to those who do not believe (1:23). But he goes on to insist that Christ is "the power of God and the wisdom of God" (1:24); and that, finally, for both the Corinthians and for us Christ is made "wisdom and righteousness and sanctification and redemption." (1:30)

First Corinthians 1 is a good chapter for a church that is troubled with factions. Paul wants no knowledge "save Jesus Christ and Him crucified" (2:2). His speech was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, not the wisdom of this world nor of the princes of this world, but the wisdom of God" (2:4-7). And thus he could say of his message, and of the message which we preach today, a message which has been given us in God's Holy Word, "Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth." (2:13)

Paul points out to the Corinthians that the "natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). So he does not have God's grace. But through the Gospel the Spirit has opened *their* hearts to receive God's grace, and in that grace they have the solution to their problem. We live today in a troubled world, and the church is also troubled, but we have the basic solution to our problems in the grace of God given us in the Gospel of our Lord Jesus Christ. As Paul says in 2 Cor. 12:7-9, we have our thorn in the flesh, but *His* grace in Christ is sufficient, and in this way His strength is made perfect in our weakness.

In these letters, Paul attacks the various problems that the church has but he comes to a grand crescendo in the Second Epistle, in chapter 5, in a long section that deals with the glory of the Gospel and its ministry. Here he speaks the words that make up the text for our convention. To this troubled church in its troubled world and to our church in its difficulties he says: "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that He died for all that they which live should not henceforth live unto themselves but unto Him which

died for them and rose again. . . . Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. 5:14-21)

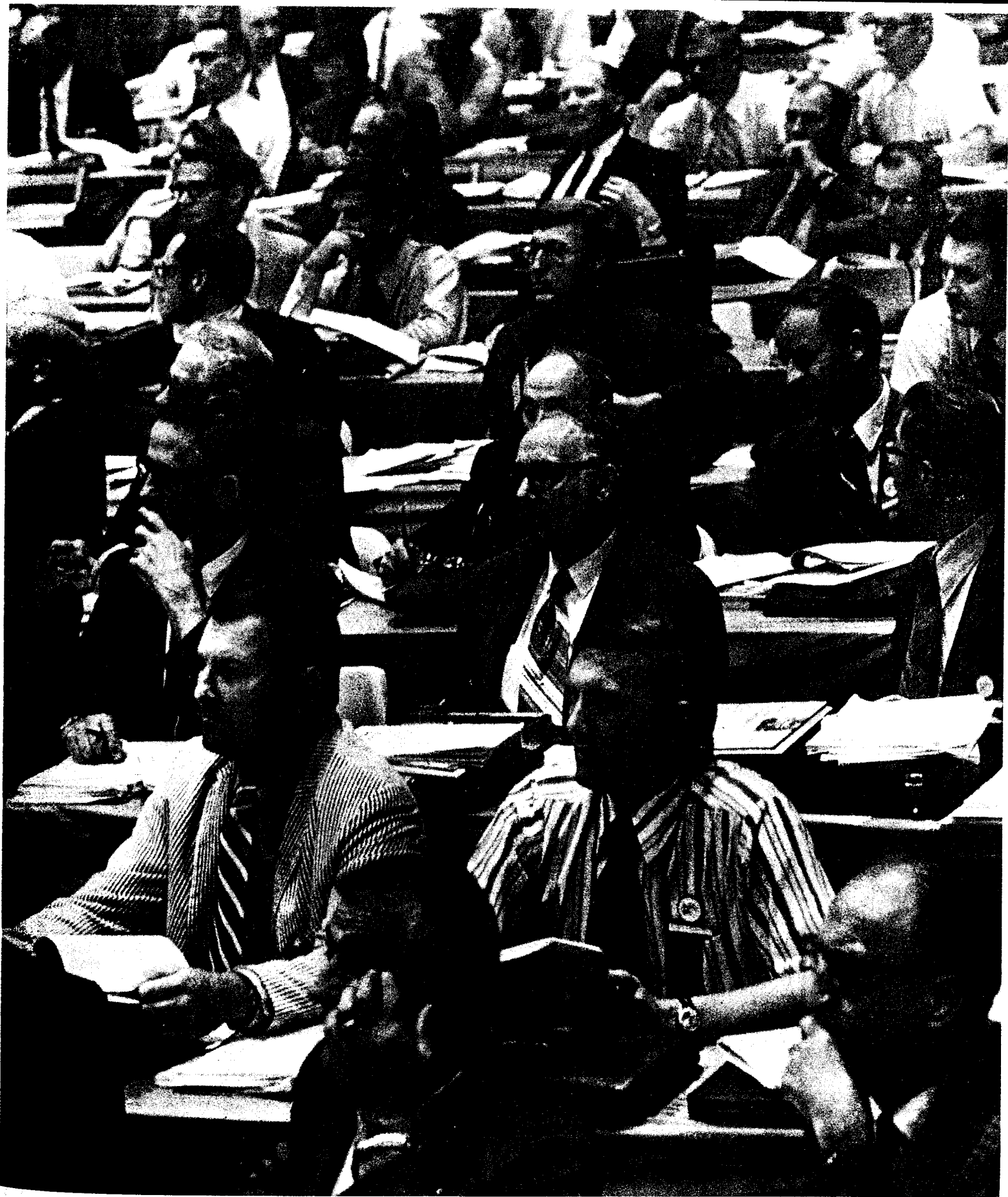
Here is the answer, here is our program, here is our very life. In these verses we have when all is said and done the complete story of what God has accomplished for us in Christ, what we as the church are to do in carrying out our mission in the world, what we should do with and for one another. Our world is like Paul's — sinful, alienated, frightened — but the apostles turned that world upside down. So can we, if we remain faithful to our Lord and His Word and get busy in proclaiming the Gospel of reconciliation by our words and by our lives. And a fractured church can also be healed in the same way — as we share God's grace with one another.

As we begin our convention we stand once again in the presence of God's abounding grace. Grace leads to repentance. So let us then acknowledge sincerely that we have not loved God and one another as we should. Let me be the first to confess it.

And yet even though I stand before God as a sinner, I also rejoice in His reconciling, forgiving love. That love belongs to you as much as it does to me. Far from casting us aside, God has reconciled us to Himself through the bitter suffering and death of His Son Jesus Christ. In Him we now have redemption, even the forgiveness of our sins. As forgiven men and women we can forgive one another and together address ourselves to the mission that God entrusts to those whom He reconciles. In the power of God's Spirit and grace, we as reconciled children of God can move forward to meet the exciting challenges of our time and thus realize our potential as His instruments in a world dying for want of the Gospel.

May God bless our convention and out of factions bring unity, out of anger forgiveness, out of confusion faith, out of despair hope, and out of hatred love. In that spirit let us then be about our mission: Sent to Reconcile.

J. A. O. PREUS, *President*



Concentration

PRESIDENT'S REPORT

Sent to Reconcile

In keeping with the duties assigned to the office of the President by the Constitution and Bylaws of The Lutheran Church—Missouri Synod, I would like to take this opportunity to offer the delegates a brief overview of the major issues facing this convention during the coming week. My remarks follow the general order of materials presented in the convention *Workbook* and center on the convention theme, SENT TO RECONCILE.

I. Our Message: The Pure Word of Reconciliation

Committee 2 deals with theological and doctrinal matters. Such matters are not merely the concern of pastors and professors. Theology and doctrine are fundamental to our entire task, for doctrine is nothing less than the articulation of the message of reconciliation in Jesus Christ. Because of the great importance of the doctrinal concerns facing us, I will speak on these matters first and at some length.

God's Word says: "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." (1 Cor. 2:12-13)

As Paul points out, the message of the cross must be preached in all its purity, for the church's message is not the message of man or the wisdom of man, but the wisdom and the oracles of God. Therefore we can never become indifferent to the doctrine which is taught in our schools and proclaimed from our pulpits. We cannot act as if truth and falsehood are the same, or as if truth is only relative and can never be stated correctly and categorically. We simply must be and remain concerned about pure doctrine.

It is no secret that in our time we have certain doctrinal problems within our church. A person would have to be blind to deny it. On the one hand, it can be pointed out that doctrinal controversy is the sign of a living and concerned church. It can also be said that no church is ever totally free of doctrinal controversy. Yet as Paul says, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God" (1 Cor. 4:1). As church leaders, we are all stewards of this Word and must constantly strive for faithfulness to it.

As we consider this matter which has received so much attention in the overtures brought before our convention, we need to make certain basics quite clear. In the first place, we must maintain with Luther in the Smalcald Articles that "the Word of God alone should establish articles of faith and no one else, not even an angel" (SA-II II 15). No church or synod creates or establishes doctrine. Only the Word does this. Dr. C. F. W. Walther, in his presidential address to the

Synod in 1848, made this point clear beyond debate. The Word alone establishes our faith.

In the second place, we must address ourselves to the relationship between Article II of the Constitution and the status of doctrinal statements and resolutions adopted by the Synod. The problem really boils down to our understanding of the Constitution. Article II of the Constitution states in simple language what "Synod and every member of Synod accepts without reservation": "The Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and of practice" and "all the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God."

But some seem inclined to believe that the Synod must hold the Lutheran Confessions to be in effect an exhaustive and in fact a comprehensive list of the articles of faith. Some specifically suggest that the Augsburg Confession prescribes a quantitative total of articles of faith which Lutherans must accept. According to this view, Lutherans are not bound by anything that Scripture teaches unless it is at least implicitly taught in the Augsburg Confession or the Book of Concord. However, it is very clear from the writings of Dr. Walther that the actual intent of Article II is that the Synod holds Scripture to be the only rule and norm of faith and practice, and therefore the Synod accepts only what the Scripture teaches, *but also everything and anything that Scripture teaches*. Moreover, the Synod holds that the Lutheran Confessions are a faithful and correct presentation of the teachings of Scripture on *those articles of faith which the circumstances of the time made it necessary to treat*. Therefore the Synod endorses everything the Confessions say on these points as a correct exposition of Scripture, without in the least implying that in the Confessions there is a deliberate silence on certain doctrinal matters in order to leave such areas open for latitude and diversity and that consequently Synod may never adopt a firm position on any matter which is not already settled in the 16th-century confessional writings.

Such an understanding of our confessional commitment is radically different from the intention of Article II of our Constitution. It is ironic that some of those who accuse the Synod of "traditionalism" are in a sense promoting it by elevating the Confessions above the Scriptures. For it is "traditionalism" of the worst kind to ask merely whether a teaching is contained in the confessional writings rather than whether it is taught by the Scriptures. Such a practice is contrary to our confessional position itself that only the Word of God can establish articles of faith. Moreover, it is an improper use of Article II of the Synod's Constitution, because it allows paragraph 2 of Article II (which deals with our *confessional* commitment) to nullify paragraph 1 (which expresses our commitment to the Scriptures).

In other words, this argument permits the Confessions to muzzle the Scriptures.

Actually, this problem is not a new one. One hundred years ago, many Lutherans contended that all matters not settled by the Lutheran Confessions must be considered open questions. Dr. C. F. W. Walther, the president of the Missouri Synod, vigorously opposed this notion. In 1868 he wrote a lengthy scholarly article entitled "The False Arguments for the Modern Theory of Open Questions" in which he emphasized that nothing taught in Scripture on any matter can be considered an open question, whether it is treated in the Confessions or not. Dr. Walther's words are so contemporary in their application to our own situation that I cite his work at great length in Appendix A, together with his "Fifteen Propositions on the Modern Theory of Open Questions."

Dr. Walther's words of wisdom can guide us today in our own understanding of the role of synodically adopted doctrinal statements and resolutions. On the one hand, he reminds us that *we* do not establish doctrine, but merely confess the faith taught by the Scriptures. On the other hand, we learn from Dr. Walther that we cannot be bound only by that which is explicitly stated in the Confessions. The Confessions provide invaluable service as they focus on the central aspects of our faith, namely sin and grace, Law and Gospel, and the person and work of Jesus Christ. They give us a correct and proper interpretation of Holy Scripture on all doctrinal matters which they treat. But our confessional commitment does not mean that *only* in the Confessions do we have what is truly doctrine — and that therefore all other matters taught in Scripture are open questions or matters which might not become divisive of fellowship.

In the third place, we must continue to emphasize *the fact that the Word of God rules in our church; that the church can confess its faith on the basis of the Word of God; that the church of today, as in the days when the great creeds and the Lutheran Confessions were formulated, can interpret the Scriptures and expect its members to hold to a particular interpretation of the Scriptures.* The creeds and confessions are interpretations of Scripture which we believe to be correct, as for example in their statements regarding Christology, the Trinity, the Lord's Supper, and Justification.

Today in the church there is confusion and controversy concerning many doctrinal matters, including the doctrine of Holy Scripture itself. If we are to be faithful to our Confessions, our church needs to confess its faith on these matters with clarity and with the conviction that what we are saying is based on the Word of God. Furthermore, we have a right to expect our professors, pastors, teachers, and congregations to teach according to our understanding of the Word of God. Such a concept grows right out of the Confessions themselves, and, far from making us a sect, it is a way of demonstrating that we are truly a confessional and confessing church. Any other kind of "confession" by a church which subscribes to the Lutheran Confessions

could only be arbitrary, subjective, and ultimately self-defeating as well as untrue to the Lutheran Confessions themselves.

It needs to be understood that the contemporary church must also confess its faith in order to be completely faithful to the Confessions' own understanding of the nature of confessional subscription.

Furthermore, Lutherans subscribe to the Lutheran Confessions *because* they agree with the *Scripture*. The Lutheran Confessions see themselves not only as confessions of faith but as expositions of Scripture. The claim, therefore, that it is un-Lutheran to insist on unity in the interpretation of any Scripture passage is not only contrary to the Confessions themselves, but would in practice amount to a vitiation of the very essence of confessional Lutheranism, namely, that doctrine — pure, immutable, clear doctrine — can be drawn from the Scriptures and formulated in confessional statements and unanimously subscribed to by Christians. In the Lutheran Church, all doctrine, of necessity, involves exegetical conclusions; for any teaching not based on Scripture cannot even be considered a "doctrine." An evangelical church, if it is to be faithful to Christ and His Word, must be able to express the teachings of God's Word to its own day, and to do so in the spirit of the Augsburg Confession when it says, "Our churches teach with great agreement" (*cum magno consensu*). This conviction, which serves as a powerful antidote to doctrinal latitudinarianism, has characterized our Synod since its founding in 1847. It is this kind of thinking that underlies Article II of our synodical Constitution.

In the fourth place, we can see then that Article II, far from prohibiting us from adopting doctrinal statements as a Synod and asking our people to adhere to them, actually compels us to adopt such statements as the course of events and the needs of the church develop. We must assert more than that doctrinal statements adopted by the convention merely "reflect how successfully a delegate convention applied the doctrine of Scripture and the Lutheran Confessions to issues and problems of the day." This really says very little.

Moreover, this assertion appears to reflect an inaccurate understanding of the nature of a synodical convention. Our Synod, as an organization composed of pastors, teachers, and congregations, can legislate only through representation. Since the size of our Synod makes it impossible for every member to participate in a convention, or even for every congregation to be represented by at least one of its members, the synodical Constitution provides for delegates elected by groups of congregations. When these representatives meet in a regularly called convention, they, in effect, are the legislative body of the church; and the resolutions adopted by these representatives, even though they constitute only a small group in proportion to the total membership of our church, must nevertheless be considered as the expression of the church body and must

be regarded as valid and binding unless they are in conflict with the Word of God.

Nor is it adequate to assert that honoring and upholding our doctrinal statements and resolutions involves no more than studying them to see how well they apply the Gospel to contemporary problems. A person who does not agree with the Synod's doctrinal resolutions or statements does not and cannot honor and uphold them, and he can hardly conceal this fact by claiming that he is merely testing the Synod's ability to apply doctrine. In her doctrinal resolutions, the Synod is confessing her faith; and one either approves and accepts her confession or he does not. There is really no middle ground.

In the fifth place, to regard our synodically adopted doctrinal resolutions and statements as having binding force does not add to our doctrinal standards, the Scripture and the Confessions. Our doctrinal statements merely agree with those standards by drawing out their implications, explaining them when there is misunderstanding or controversy, and interpreting them for a modern situation. If synodically adopted doctrinal statements do in fact set forth the teachings of Scripture, then they are most certainly "included in the Synod's confessional commitment," for the Synod is confessionally committed to everything taught in Holy Scripture as the only rule and norm of faith and prac-

tice. To honor and uphold the doctrinal declarations of the Synod is an act of love and fidelity which is both Biblical and evangelical.

We are all agreed that our Lutheran Symbols are the permanent pattern for doctrine in our Lutheran churches, and according to the Symbols themselves they are to remain so until the return of Christ. But such claims in our Lutheran Confessions do not prevent the church which subscribes to the Lutheran Confessions from formulating new doctrinal statements which are binding precisely *because* they conform to the Scripture and the Lutheran pattern for doctrine. Rather, such claims in our Confessions imply that such statements, responding to the challenges of a future time, will be forthcoming. The Confessions do not "close their own canon." They merely demand that all new doctrinal statements, whether they be elevated to the status of a new symbol (which has not happened since 1580) or whether they merely serve in a temporary or local situation (for example, Walther's Thirteen Theses on Predestination or the Wittenberg Concord), conform to the Lutheran doctrinal standards, which in effect means that such statements, whatever their status or function, be Scriptural. It is as simple as that. In no way does such action place the synodical convention or majority rule above the Word of God.

To be sure, synodically adopted doctrinal statements



President J. A. O. Preus delivering his presidential report

and resolutions do not have the same status among us as the Scriptures and Confessions; this too needs to be clearly understood. Our pastors, teachers, and professors do not formally subscribe to such resolutions when they are ordained or installed, nor do our congregations ordinarily acknowledge such statements in their constitutions. Moreover we readily admit that synodical conventions, like church councils, can and do err. We make no claims in advance for the absolute infallibility of our doctrinal statements and have given evidence of this fact by establishing procedures for dissent. (I am referring to the action of previous conventions in asking dissenters to discuss their differences with their colleagues and share them with our Commission on Theology and Church Relations.) Those who disagree with a doctrinal statement adopted by the Synod have every right to follow such established procedures in an effort to convince the Synod it has erred. But it needs to be emphasized that the burden of proof is with the dissenter and that no member of the Synod has the freedom to disregard or contradict such statements in his public teaching until it is proven that they fall short of or go beyond what Scripture teaches. We are a synod of brethren linked by our common confession of faith. To disregard the voice of the Synod is a loveless and divisive act and may well reflect a lack of fidelity to our confessional commitment.

The basic question we need to answer once again at this convention is simple and unbiased: *Does an evangelical and confessional church body such as ours have the right and duty to adopt doctrinal statements which are in complete conformity with Scripture and the Lutheran Confessions — and then expect her pastors, teachers, and professors, out of faithfulness to Scripture and the Confessions, to believe, teach, and confess according to such statement?* In the past, the answer has been a resounding *yes*.

Why is this matter of so great importance, and why has it been given so much attention at this point? There are two reasons. In the first place, there is a theological reason, namely, that our church must remain faithful to the Word of God. The church lives by and out of and with the Word. We have no other purpose than to proclaim the great message of reconciliation. This is not a manmade message. It is a Scripture-based message, a message that we have pledged ourselves always to proclaim. The one task of the church is to preach Christ, and we do not know Christ apart from the Scriptures. When the Scriptures are obscured, Christ will be obscured. We have, therefore, a very great theological reason for insisting on sound doctrine.

There is also a second reason. That is an ethical and moral one. The members of our church have been brought up to believe that our pastors are truly faithful to the Word of God and the Lutheran Confessions. They read synodically adopted doctrinal resolutions and expect their pastors, teachers and professors to teach in harmony with them. Our people expect that our future pastors and teachers will be taught according to the

doctrinal position of our church in our seminaries and colleges. They expect their pastors and teachers to preach and teach according to the official position of our church. They expect their servants in administrative offices or staff positions to produce materials and carry out their duties in harmony with the Synod's official position. Our people have a right to expect this of their pastors, teachers, professors, and officials. In the overwhelming majority of cases, such expectations are not disappointed, for God has blessed our Synod with many faithful servants. But it is clearly unethical and unloving for our pastors and teachers to violate the legitimate expectations of our people.

It is imperative that our church settle this question of the status of doctrinal resolutions and that we proceed from such statements of what we believe and confess to a massive ongoing proclamation of this wonderful message to the world. The world will not stand still while we wrangle or halt uncertainly. Let us express our own willingness to stand by the position of our Synod and urge *all* members of the Synod to do the same. Let not the progress of this great church be held up forever and ever by the doubts, the uncertainty, and the lack of confidence which now exist among us over this question, "Where do we stand doctrinally?"

Earlier in my report, I referred to Dr. Walther's Treatise on Open Questions. It is very evident that Dr. Walther, the eminent founder of our Synod and perhaps her greatest theologian, did not believe that there was room in the church for open questions on matters which are clearly taught in the Word of God. Today, in dealing with the matter of synodically adopted doctrinal concerns, the Synod must determine whether it still shares Dr. Walther's position. We must decide how much freedom in Biblical interpretation and how much doctrinal diversity our church can permit and still remain under the Word of God.

Permit me to cite several examples of the variations of doctrinal opinion which are current in our church at the present time. You will note that these matters deal with very basic questions. If our church is ready to declare such matters open questions, we will have to interpret our constitutional commitment to the Scriptures and Confessions in such a broad sense that as long as a man *claims* to subscribe to them in some form or another no further questions can be asked of him. However, if we determine to understand our Constitution in the way in which it was understood by Dr. Walther and the founders of the Synod, we cannot permit matters such as the following to be treated as mere open questions.

1. Some in our church who claim to accept the doctrinal content of the Lutheran Confessions operate with a very *restrictive* understanding of what constitutes "doctrine." For example, they apparently do not regard the Genesis account of the creation of Adam and Eve and of the Fall as a "doctrinal" item but rather as an exegetical question or a theological construct, where

there can legitimately be a variety of interpretations without affecting what they consider to be "doctrine."

2. Some hold that our confessional subscription is limited to the doctrinal points at issue, and that it does not embrace doctrinal positions expressed in the Confessions somewhat incidentally. For example, in the confessional statement regarding original sin, some say that the Confessions' references to the historicity of Adam and Eve do not bind us, since the Confessions merely intended to talk about the fallen state of man.

3. Regarding the inspiration of Scripture, some in our Synod hold that there is no precise and uniform confessional position. Some believe that the inspiration of the Scriptures is not qualitatively different from the activity of the Holy Spirit in the tradition of the church and in our preaching and witness today. Others hold that the Confessions clearly teach that the Scriptures are unique and different from all other literature in that they are verbally inspired by God so that in all their words they are the Word of God. In this view, both the authors and the words of Scripture are inspired, for men of God wrote the words that the Holy Spirit wanted them to write.

4. There is also a difference of opinion on the nature of Biblical authority. Those who broaden the concept of inspiration to include all Christians do not base the authority of the Scriptures on their inspiration but on the fact that they are primary historical documents written by important officials of Israel and the early church. Some persons in our Synod also state that the Scriptures have their authority only by virtue of the faith they produce through their presentation of the Gospel of Jesus Christ. In this view, the Scriptures have only what theologians call material, functional, or soteriological authority, rather than formal authority; in other words, the authority of Scripture lies in what they do rather than in what they are. Traditionally we have held that the divine authority of the Scriptures comes from the fact that God inspired them and that they are His written Word. According to this view, everything in the Scriptures is authoritative and true simply because God said it; the Bible does not first become authoritative through what it does.

5. We have a well-known difference among us on the doctrine of the inerrancy of Scripture. Some hold that the Scriptures are inerrant only in their function, that is, that they faithfully accomplish their purpose of creating faith in man.

6. We also have problems with regard to the relationship between the material and formal principles of theology. The "formal principle" is that the Bible is the inspired Word of God and the source and norm of all doctrine; the "material principle" is that Christ and His gracious justification of the sinner is the heart and center of the entire Scripture. In keeping with our Lutheran Confessions, we have traditionally held to a very careful distinction between these principles. Thus we have held that the Scripture is the source and

norm of all doctrine, while the Gospel is the chief doctrine and a basic presupposition for the interpretation of Scripture. But today there is a frequent confusion of these principles, with the result that the Gospel, rather than the Bible, is employed as the norm of our theology. This is sometimes called "Gospel reductionism."

Those who confuse these principles sometimes reject the factual claims of a given text on the grounds that it does not involve the Gospel. They assert that interpretations of a Scripture passage need not be rejected if they do not harm the Gospel. For example, it is said by some that although the Bible specifically commands women to keep silence in the church, yet since this does not impinge on the Gospel, the matter of ordination of women to the pastoral ministry is a matter of indifference and may be practiced or not according to human convenience. By the same method of interpretation, the fall of Adam and Eve, the universal flood, and other historical teachings of Scripture are not accepted by some as factual because they are considered to be nonessential to the doctrinal lesson of sin and grace. In spite of its obvious confusion, this form of "Gospel reductionism" is often claimed as a truly Lutheran way of interpreting the Scriptures.

7. With regard to miracles, some members of our church, while acknowledging that Christ could have performed all miracles that are attributed to Him in the Gospels, claim that it is permissible for *exegetical* reasons to reinterpret Biblical miracle-stories so as to eliminate their reality by regarding them as parables or another type of literary device. According to this view, it is permissible, for example, to deny that Christ walked on water or changed water into wine. Such stories, it is held, were intended to teach something quite different from the performance of a miracle.

For similar reasons, some are evidently having difficulty in affirming that there really are angels or a personal devil.

The question that has to be answered by this convention is whether we are willing to allow such matters (and many more) to be regarded as open questions on which we may take any position we wish. If the Synod feels that we should be this permissive and wishes to understand Article II of the Constitution in this loose sense, then let us realize that we have departed from the position maintained by Dr. Walther and other fathers of our church. If we do not want this kind of latitude because we feel that it threatens the faith we confess and the message of reconciliation with which we have been entrusted, let us state clearly to all concerned that deviations from the official position of our church must be dealt with and cannot be permitted.

In keeping with the concern for doctrinal purity which the Synod has always demonstrated, your President embarked on a course of action which created a great deal of discussion in the Synod. It was a course from which he did not feel that he could deviate with good conscience. I have reference to the creation of

a Fact-Finding Committee to ascertain the doctrinal position of the members of the faculty of Concordia Seminary, St. Louis. As many of you know, criticisms and questions have been voiced for several years about the theological position of members of this faculty. I am not here referring to the accusations made in certain extrasynodical journals, but rather to the fact that entire District pastoral conferences and District conventions, as well as other responsible groups and individuals, had expressed great concern about the theological stance of various members of the faculty.

Although such criticisms have been expressed for several years, a series of events which involved members of the faculty themselves occurred in the last months of 1969 and early in 1970 which made it imperative for me to determine what the doctrinal situation at our seminary really was.

Among these events were the following:

1. At a joint meeting of both seminary faculties together with the Council of Presidents in late 1969, it became obvious that there were serious disagreements in the way in which members of the faculties understand the authority of the Sacred Scriptures and its implication for Biblical interpretation. In addition, a member of the St. Louis faculty stated that the presuppositions with which certain members of the faculty were approaching the Scriptures were not Lutheran.

2. In January 1970 several members of the faculty in St. Louis were involved in the issuing of "A Call to Openness and Trust," a document which the Commission on Theology and Church Relations later evaluated as being contrary to the confessional position of the Synod.

3. In February 1970, the faculties of both seminaries met jointly and discussed an essay by a member of the St. Louis faculty. In this meeting a sharp theological division was evident. The systematics departments of both seminaries adopted a resolution stating that the essay undermined the authority of the Scriptures and confused Law and Gospel.

4. In April, I received a letter from a senior member of the St. Louis faculty which pointed out theological problems of such a magnitude as to require the resources of the synodical President's office to effect a solution.

Therefore I did not undertake the investigation on the assumption that anyone was guilty of false doctrine, but rather to find out what the situation actually was. If the President of the Synod could be prevented from asking questions of our professors, who could ever ask them?

Further information has been supplied to Committee 2. The report of the Fact-Finding Committee has been completed and given to the Board of Control of the seminary and to President Tietjen. I plan to consult in the near future with the Board of Control concerning this report.

The Fact-Finding Committee has submitted to me its report of its findings. The report is very complete. It

includes a full transcript of the interviews held with 45 professors. It includes an individual summary for each of these interviews. Beyond this it contains pertinent information based on a survey of theological literature and class syllabi produced by the faculty, observations based on class visits, a study of student periodicals, and to a limited extent a report on interviews with students. In the interest of providing an overview of its findings, the committee has prepared a general summary which gives a picture of the seminary without identifying individuals. This summary in turn was condensed to a tabular presentation showing varying positions held on doctrinal topics.

It is my sincere prayer that the work of the Fact-Finding Committee has been of benefit both to the seminary and to the church. My only desire in this matter had been that the church have full confidence in the doctrinal commitment of the seminary faculty and of the future pastors it prepares.

Before concluding my remarks on doctrinal matters, permit me to relay to you a proposal conveyed to me some months ago by the president of one of our colleges. His proposal is worthy of the consideration and concern of every one of our pastors, teachers, and congregations. He proposes that we inaugurate a massive program of Bible study throughout the Synod. I would like to endorse this proposal and make it my own to our beloved Synod. The church does not live only by having the pure doctrine. The mission of the church is to preserve, use, and spread the means of grace. We have spoken at great length about the preservation of the means of grace, and we will be speaking later about our opportunities to spread the means of grace. But we need to be reminded constantly that as a church we must also use the means of grace for our own edification. Our mission and evangelism outreach will never be effective unless we ourselves are filled with the Word of God and empowered by it. Our concerns for purity of doctrine are meaningless unless they are directed toward the use and the love of God's Holy Word, and ever the communication of that Word.

Therefore I am asking the Floor Committee on Doctrinal Matters also to recommend that the Synod inaugurate and direct a massive program of Biblical and theological study at all levels throughout the church. This can certainly be coordinated with programs of the Board of Parish Education, but it needs to be a broader and more comprehensive program than we have ever conducted. There needs to be personal Bible study by all our pastors and leaders as well as our lay people. We must never lose sight of the fact that God feeds us through His Word, that His Spirit comes to us through the Word, that above all the assurance of forgiveness and the hope of life eternal come to us through the use of His Holy Word.

Another important goal for our Synod during the next years is to plan a fitting celebration in 1980 of the anniversaries of the presentation of the Augsburg Con-

fession and the signing of the Book of Concord. I have already mentioned the matter to the Commission on Theology and Church Relations. I intend to appoint a committee of some of our finest theologians to carry out the objective so that our church may maintain its love for and understanding of our great confessional heritage.

Our Synodical Objectives

Having made the previous statements relative to the theological basis for our work, I would like to add a few words concerning our synodical objectives.

In Article III of our Constitution we have a statement of the objectives of the Synod. You will note in the *Workbook* that the Commission on Mission and Ministry has proposed for our study some recommendations relative to the revision of Article III.

Our *Handbook* at the present time does not perhaps express our objectives in the clearest possible language. Nor are the objectives stated in terms of desired outcomes. We are attempting in our Board of Directors to have all boards and committees of the Synod express their objectives in terms of expected outcomes rather than merely in terms of spending budgets.

If we would express our synodical objectives more in terms of what we hope to achieve rather than in terms of control we would perhaps begin to think more creatively.

This in turn might result in better long-range planning by boards and administrators, more precise development of priorities, and a better sense of direction in our ecumenical relationships.

I am proposing that a special *ad hoc* committee be created to study the proposal of the Commission on Mission and Ministry regarding Article III and the objectives of the Synod.

II. Our Mission: Proclaim the Word of Reconciliation

Committee 1 will devote itself to the subject of *Missions*, the fulfillment of the great commission of our Lord to preach the Gospel to every creature. The work of this committee is intimately associated with the theme of this convention—SENT TO RECONCILE—for here it is that we truly take a long look at our ambassadorship.

The Board for Missions of the Synod has reported that our work is being carried on in many, many places throughout the world; that souls are being won for Christ; that expansion and vision and hope are the bywords. We all ardently hope and pray that this convention will give further impetus to mission expansion, that it will motivate all our people to be vitally concerned about giving and working and going for the cause of carrying out Christ's mission in the world.

We must also be concerned that we carry out all our mission work on a sound Biblical and confessional basis. As Lutherans we all continue to base our mission efforts on the proclamation of the Gospel of Jesus Christ as man's only Savior for time and for eternity. I pray

that our delegates and our whole Synod will respond with enthusiasm to the many opportunities God has given us to carry out His mission of salvation.

The delegates have before them a minority report submitted by five members of the Board for Missions. The convention should give careful attention to the issues raised in this report—not in order that controversy may thrive, but rather that we may all agree in our understanding of our mission task so that this work can go forward with great energy.

One matter that has been of great concern has been the matter of *evangelism* and what we call back-door losses. During the past years, the number of losses of people from our congregations—people who do not die or transfer out, but simply disappear—has been increasing. We have now gone above the 40,000 mark per year in this area. Coupled with this problem of losses is the concomitant problem of a decline in the growth rate of our congregations in North and South America by means of accessions from the outside. In order to give greater attention to these problems, I have appointed a special floor committee to deal with the subject of evangelism for this convention. I have also asked one of our District Presidents, who has written a great deal in this area, to prepare a series of evangelism affirmations for possible adoption by the Synod. These affirmations, together with other matters pertaining to evangelism, are being considered by Floor Committee 8. The convention must be very attentive to the recommendations of this committee in order to help our Synod regain its momentum and enthusiasm for evangelistic outreach as well as for ministry to those within our own congregations who may be neglecting their spiritual welfare. Next year, 1972, marks the 125th anniversary of our beloved Synod. Would it not be wonderful if this convention would resolve that we should mark that occasion by endeavoring to gain 125,000 converts to our Lord and Savior Jesus Christ? It is the joyful privilege of every layman, teacher, and pastor in the Synod to be concerned about winning his brother for Christ. That is why we are in this world. That is the primary objective of the church. That is the great purpose of this convention. *We are sent to reconcile. This applies to every single person in the Synod.*

III. The Reconciling Word Creates and Governs Fellowship with Other Christians

Committee 3 has the delicate task of dealing with the whole matter of *church relations*. Probably no subject has been as hotly debated among us as our ecumenical outreach. This is no doubt due in part to some of the excesses of the ecumenical age, but it may also reflect our church's historic caution in dealing with other Lutherans and with non-Lutherans.

The two church-relations issues that have created the most agitation among us have been our participation in the Lutheran Council in the U. S. A. and our fellowship with The American Lutheran Church.

The Lutheran Council in the U. S. A. was organized

as an agency of the member churches. It is their servant, designed to do what they ask it to do. It is not constituted as an agency to negotiate Lutheran union. That matter remains the prerogative and responsibility of the respective church bodies. The Lutheran Council must retain its role as an agency to carry out only what the member churches through their officials ask it to do. Another aspect of this matter is the fact that the budget of the Lutheran Council continues to mount constantly. Committee 3 will be giving very careful consideration to these and other matters pertaining to our participation in the Lutheran Council.

At this point in time, when the Lutheran Council in the U. S. A. is almost five years old, your President would recommend that a survey, evaluation, and review be made by our Board of Directors, and that the other participating bodies be invited to initiate similar studies with an ongoing sharing of insights relative to the form of organization as well as the activities of the Lutheran Council in the U. S. A.

The purposes of this survey would be:

1. to determine whether the organizational structure of LCUSA is proper for its task;
2. to ascertain whether LCUSA is operating on an economy-conscious basis;
3. to determine the amount of organization actually needed by LCUSA;
4. to ascertain what checks and balances are effective in the organization;
5. to inquire whether there is sufficient participation by the member church bodies, and where further participation might be beneficial to all;
6. to discover measurable results and the degree of service rendered by LCUSA;
7. to look into other matters that properly apply, including our own use of the services that LCUSA does offer.

Perhaps the most serious and most emotion-laden problem confronting this convention is the issue of fellowship with The American Lutheran Church. This fellowship was adopted at the 1969 Denver convention. Although fellowship has been very well accepted in some areas of the church, there are many other areas where it has been almost totally unaccepted and unpracticed.

Your President had the constitutional responsibility to carry out the resolutions of Synod, including Denver Resolution 3-15, which established fellowship with The American Lutheran Church. In keeping with this resolution, he was invited to speak to the Illinois District of The American Lutheran Church and also addressed the 1970 convention of The American Lutheran Church in San Antonio.

Also, in keeping with Resolution 3-15 of the 1969 convention, an interchurch committee on fellowship was appointed to meet with a parallel committee of The American Lutheran Church in an effort to resolve issues which remained unsettled at Denver. Four meetings of

this joint committee were held during the past biennium. As noted in this committee's report in the *Workbook* (pp. 145-147), procedures were developed for the transfer of congregations and pastors and the merger of congregations. But the commission was unable to give adequate attention to many of the more serious problems facing our two churches. It needs to be said in all honesty that very little progress has been made in achieving a united evangelical practice in dealing with members of antichristian organizations, in spite of the fine statement prepared by the representatives of the three major American Lutheran church bodies meeting under the auspices of the Lutheran Council (cf. *Workbook*, p. 40). Brief discussions were held regarding the doctrine of Scripture. On July 1, I received from Doctor Knutson a paper prepared by him giving his views regarding Scripture. This paper was prepared at the request of our Inter-Church Committee and has been turned over to Floor Committee 3.

Our fellowship with The American Lutheran Church would no doubt have made better progress had that church in 1970 not adopted the policy of permitting the ordination of women to the office of the holy ministry. You will recall that the Missouri Synod at its convention in Denver in 1969 adopted a resolution permitting woman suffrage on the specific stipulation that this did not allow the ordination of women. Our church had gone on record in 1965 opposing the ordination of women to the pastoral office. Moreover, our 1965 and 1969 resolutions on this matter have made it clear that we regard this as a teaching of Holy Scripture and not merely an arbitrary ecclesiastical decision.

The decision of The American Lutheran Church to permit the ordination of women was based, at least in part, on a study of this matter prepared under the auspices of the Division of Theological Studies of the Lutheran Council in the U. S. A. When the division made its presentation of this study to the 1970 annual meeting of the Lutheran Council, your President stated before the assembly, which included the presidents of the Lutheran Church in America and The American Lutheran Church, that permitting the ordination of women by the other two church bodies would certainly not be conducive to the development of closer and more cordial inter-Lutheran relationships.

Later in the year, when it became evident that The American Lutheran Church was giving serious consideration to the matter of ordaining women, both the previous President of the Missouri Synod and the present President expressed to officials of The ALC their deep concern that The American Lutheran Church not take such action. A meeting was also held in September 1970 involving the President and a theological professor of The American Lutheran Church, and the President and First Vice-President of The Lutheran Church — Missouri Synod. At this meeting the Missouri Synod leaders again pointed out that such an action would place a heavy strain on our newly established fellowship and could only intensify the difficulties we are already

experiencing in trying to implement fellowship between the two churches.

However, The American Lutheran Church, by a rather substantial vote, decided last year to permit the ordination of women and has already implemented this resolution. Because of the implications of this decision for fellowship, this matter was discussed at length by the ALC — LCMS Inter-Church Committee. Our representatives on that committee have recommended (as you may have noted in your *Workbook*) that our church body request The American Lutheran Church to reconsider its action. It is also the recommendation of your President that the Synod can do no less than adopt the recommendation of our Inter-Church Committee. It is not difficult to understand why many of our pastors and congregations are convinced that this action of The American Lutheran Church requires that we either suspend or rescind fellowship. But for us to do anything less than asking our sister church to reconsider its action would be acting indifferently toward a matter our Synod has stated is taught in God's Word. Dr. Walther stated our position very well when he wrote: "Every deviation from the Word of God must be taken action against by the church, whether such deviation be found with teachers or so-called laymen, whether with individuals or with whole church bodies." (Proposition 8, *CTM*, Vol. XI, April 1940, p. 298)

It is with much anguish that I have said these things, both for personal as well as for ecclesiastical reasons. Yet I feel that I would be less than faithful to my Lord and to His Word should I remain silent on an issue as important as this in the life and fellowship of our church.

I would also at this time call your attention to a greeting received from the Evangelical Free Church in Germany. This greeting contains also a request for a statement concerning our fellowship relationship with The American Lutheran Church. I would ask the Floor Committee on Church Relations to extend the courtesy of drafting a resolution in reply to this sister church of ours in Germany. (This greeting will be printed in *Today's Business* as X-07.)

One meeting was held in the past biennium with representatives of the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod. There were no tangible results toward the restoration of our fellowship.

Before concluding my remarks on church fellowship, let me emphasize the importance of working for our internal reconciliation. We have been entirely too fractured by factionalism, with some members threatening to leave the Synod if everything is not done the way they wish, while others are determined to drive the Synod into ecumenical relationships and theological stances which appear to be at variance with our Synod's historic position. We need patience with one another, a forgiving spirit, and much love. Let us be reconciled with one another.

It is my hope that the Synod will ask the Commission on Theology and Church Relations, perhaps in consultation with others, to give high priority to the development of an extensive and thoroughly comprehensive document on our ecumenical stance. Such a document could do much to help us from becoming either carelessly ecumenical or zealously separatistic. Our Council of Presidents and Commission on Theology and Church Relations have given us helpful guidance in this area by stating quite categorically that they believe the Missouri Synod should continue to exist as a separate entity. They have also stated that they believe that we should continue to follow our historic practice of carrying on doctrinal discussions in order to achieve the doctrinal agreement necessary for fellowship, and that we should do this before considering the matter of organic union. It is important to remember this in view of the invitation which came from The American Lutheran Church in 1968 and which was reiterated in 1970 to talk about the organic union of the three great Lutheran churches in this country. We are not in a position to move in this direction until we become reconciled among ourselves, and until we agree on common goals and strategy and, above all, a common theology.

If we could achieve such solidarity, it is my belief that we could be a church which has close and proper relations with many denominations, especially other Lutherans, without surrendering our autonomy, or our theological and confessional position. We could be a truly ecumenical church in the confessional sense. This is the way we need to go. To that end, we must apply the wisest and most careful thought, based on Holy Scripture and our Confessions.

IV. To Carry Out Our Mission, We Need Good Order

The apostle Paul says, "Let all things be done decently and in order" (1 Cor. 14:40). The context of his two epistles to Corinth indicates that things were carried on in a very disorderly manner and that there was a need for good order in the work of the Corinthian congregation. There is need for good order in our church today and, in fact, in any organization that expects to achieve its objectives.

Under the work assigned to Committees 4 and 5, there are a vast number of items having to do with the orderly administration and government of our church. While all the overtures are important, the delegates will want to give particularly careful attention to some of the rather sweeping proposals that have been made concerning the government of the church itself. Several overtures call for drastic reductions in the authority of the President's office, for a curtailment of the number and authority of the Vice-Presidents, for a reduction of the authority of the synodical Secretary, and even of the synodical Treasurer. One is prompted to observe that if individuals do not like the elected officials of Synod, it would be better to bring about the election

of new officials than to destroy the structure under which they carry out their work.

Some of the proposals which would turn much of the government of the church over to the Council of Presidents sound very democratic and collegial. However, to add to the burdens of the District Presidents, dedicated and competent as they are, the additional task of governing the Synod itself would be similar to asking the governors of the fifty states to shoulder the responsibilities presently carried on by the president of the United States. During the 195 years of our nation's history, we have had some very good presidents and also some very bad ones. One was so bad that he came within one vote of being impeached. But never has the nation felt that it was necessary to change its constitutional form of government or drastically curtail the authority of the president in order to bring about changes that were desirable for the nation.

It needs to be pointed out in this convention that to diffuse the authority of the synodical President among the 38 District Presidents, ranging from Argentina and Brazil in the south to Canada in the north, might actually create an administrative vacuum which would rapidly be filled—in fact, if not in theory—by the full-time synodical executives who are not directly responsible to the electorate and whose removal from office is almost impossible. One overture to the Synod even seems to suggest that retirement should be the only way an executive can be removed from office! It appears that the Synod would do well to retain its time-honored principle of placing the primary administrative responsibility in the hands of elected officials, through whom it can directly control its destiny. In essence, this is the issue.

Please give the recommendations of Committees 4 and 5 your careful consideration. They will have an important bearing on how effectively we carry out our mission.

V. Our Mission Requires Well-Educated Pastors and Teachers

Committee 6 will be devoting its attention to the work of higher education in our Synod. Our church, from its very beginning, has been extremely concerned about the professional and theological training of its full-time church workers. We spend over 9 million dollars annually on a program of education which produces more than a thousand pastors, vicars, teachers, deaconesses, parish workers, and lay workers each year. This is a rich gift to the church, and it requires very careful planning and thought on the part of our Board for Higher Education as well as on the part of the convention as it considers the report of this board. Of especially great concern for us are the possible closing of two of our colleges and the possible creation of a new college in southern California. These matters are weighty and deserve the prayerful consideration of us all. The overproduction of workers is not a problem

but a challenge. Let our 125th anniversary be crowned with the opening of 125 new mission stations!

VI. Our Mission Requires a Well-Educated Laity

Committee 7 will devote itself to the subject of parish education, parish services, and youth. Our annual expenditure of many millions of dollars on the maintenance of a parochial school system gives ample evidence of our genuine concern for the spiritual education and welfare of our children. Our concern for a well-educated laity does not end with childhood or confirmation but rather continues through the entire period of a person's life. Our desire to keep our youth close to their Lord Jesus Christ and to His church is so great that we have created a special board in the Synod to deal with youth, its problems and its challenges.

The Board of Parish Education over the past two years has been preparing a new comprehensive program of parish education called *Mission: Life*. This program is concerned with the education of children at the preschool level, in Sunday school, in released-time school, in parochial school, and with several other aspects of the educational life of our children. A program of high-school and adult education has also been developed. The Board of Parish Education is to be commended for its imagination and initiative in developing this far-ranging program.

Unfortunately some of the theological accents of the *Mission: Life* program have received some criticism. The President and Vice-Presidents, as well as our Commission on Theology and Church Relations, have also expressed concern about some aspects of *Mission: Life*. Committee 2, which deals with theological matters, is devoting attention to this aspect of the *Mission: Life* program and will undoubtedly have some recommendation for the convention to consider. We must make every effort to maintain the doctrinal integrity of our parish education program. Certainly we should appreciate the many very fine features of this program. We are confident that adjustments can and will be made so that these materials will be used with joy and confidence for the Christian education of all our people.

VII. Our Mission Requires that We Show Love and Concern

The church is made up of people who not only hold to a certain faith, but also show their faith by their love and concern for their fellowmen. Committee 9 is devoting itself to a review of the work of our synodical Board of Social Ministry and World Relief. One can read the report of this board with great enthusiasm and gratitude to God for what our church has been able to do. On the other hand, as we look at the world around us, we see the tremendous number of problems which need the kind of concern that the church alone can contribute. Right now the whole world is looking with compassion on the sufferings in Pakistan.

In keeping with this, your President some time ago asked the Board of Social Ministry and World Relief to develop a series of social ministry affirmations. We realize that words are easier than action, but perhaps the right kind of words adopted by our convention will give necessary direction to our congregations and let the world know that we do care. Of particular concern in this area is the ongoing problem of combating racism in our own nation and church. We dare not allow this evil and demonic spirit to devour us.

VIII. Our Mission Requires that We Use All the Communications Media

Committee 10 will make recommendations pertaining to the important area of church publications, television, radio, and all other means by which the church attempts to get the message of Christ out to the whole world. Our church, which pioneered in the field of radio and television ministry, must continue to utilize every means at our disposal to proclaim the reconciling Word. We are told that only 18 percent of the people use the newspaper as their first source of news. The rest use radio and television. The implications for the church are obvious and therefore require our continued prayers and financial support. In this connection, we should remember with gratitude all those who have worked so valiantly in this field.

IX. Our Mission Requires Money

Committee 11 will be considering the matter of the 125th-anniversary observance of our beloved church in 1972. Certainly this anniversary ought to be an occasion for a generous thankoffering to God for His many blessings over the years. Perhaps we can use that occasion for some significant advancement in the whole field of synodical financing. For the past six or seven years we have just been coasting. Last year, for example, our Board for Higher Education reported that there was only \$19,000 to be divided among 16 schools for capital improvement.

Work needs to be done; schools need to be established and maintained; missions need new infusions of capital; and the entire program of the church needs to be revitalized by a thankoffering which will really say to God and to ourselves that we are interested in the great work of proclaiming our Lord Jesus Christ. It is my hope that Committee 11 will present us with a resolution calling for such an opportunity, and that the Synod will respond with enthusiasm and gratitude. Committees 12 and 16 will also be giving consideration to important financial questions facing our Synod in the field of stewardship and budgeting.

Sometimes we get the impression that long lists of figures are not important. I will never forget an old gentleman who used to say that he always opened the church paper to the financial page first, saying, "I want to see what the Holy Ghost is doing." Perhaps one of

the greatest proofs of our love for Christ and for His church is in the degree to which we open our pocket-books. While our financial picture as of June 30, 1971, reflects an improvement over the past two years, we must admit that we have not done what we can do or what needs to be done. It is my fervent prayer that the delegates at this convention will overwhelmingly pledge their support and the support of their congregations for a renewed financial effort in the next biennium. Such an effort will enable us to move forward in the expansion of mission work both at home and abroad, in increased social ministry, in a better educational program at all levels, and in an outreach to others through various agencies.

X. Our Mission Requires the Leadership of Qualified People

Committees 13, 14, and 15 are in one way or another related to the people who are asked to lead our church in various capacities. What we must do in our nominations and elections is select the best people available to do some of the most important work in the world. The men and women to be chosen to fill the offices in our church are to be servants of the Synod and of the Lord of the church. These are to be people of high integrity, people who are to stand before the church and her Lord saying, "Here I am; send me, and give me the strength to do what You want done."

No presidential report would be complete without reference to the wonderful help and service which so many thousands of people in our church have performed during the past biennium. It would be impossible to begin naming all those who have been helpful to your President in the conduct of his office. But special thanks must go to the synodical Vice-Presidents, the corporate officers, the Council of Presidents, the Board of Directors, the Board of Trustees, and the members and executives of every other board, commission, and committee in Synod, and our auxiliary organizations, for the countless hours they have given to help promote the work the church has asked them to do. Thanks are due to our pastors, teachers, deaconesses, parish workers, lay workers, congregational officers, and all our congregations for their prayers, their financial support, their moral support, and all that they have done in demonstration that Christ dwells in them. We are also grateful to the secretarial service staff, to the convention committee, and to all others who have contributed to the work of this convention.

As we open this convention, we have but one prayer: that God's name may be glorified, that His kingdom may come, and that His will may be done in the hearts and lives of all of us. May our wonderful theme, SENT TO RECONCILE, be uppermost in the minds of all of us so that we may emerge from this convention reconciled to our Lord, reconciled to one another, and zealous to bring the message of a reconciled God to a fallen and alienated world.

God bless us all. In His service. Amen.

The False Arguments for the Modern Theory of Open Questions

By

Dr. C. F. W. Walther
(See pages 227—244)

APPENDIX A

3-08 To Review Structure and Functions of CTCR

The report of the appointed committee appears in Chapter 2, Theological Matters, Report 2-06 of the convention *Workbook*.

3-13 To Continue Discussions with Lutheran Church in America

The issue of doctrinal consensus necessary for fellowship with the LCA has become an agenda item of the Division of Theological Studies in the Lutheran Council in the U.S.A. The issue has also arisen in our mutual studies with the LCA of confirmation practices, and in our meetings of the Commission on Theology and Church Relations.

3-15 To Declare Altar and Pulpit Fellowship with The American Lutheran Church

As will be seen elsewhere in my report, I have made the announcement of the establishment of altar and pulpit fellowship between The American Lutheran Church and ourselves.

3-20 To Seek Reestablishment of Fraternal Relations with ELS and WELS

Our efforts to move toward harmony with the WELS and the ELS have met with no success whatsoever.

4-31 To Study Various Questions of Organization

Such a committee has been appointed, and the report of its activities will be found in Chapter 4, Synodical Administration, in the *Workbook*.

4-39 To Study Election Procedure

This committee also has been duly chosen. See report in Chapter 4, Synodical Administration.

5-18 To Study Representation at Synodical and District Conventions

This matter was referred to the special Committee on Organization.

5-30 To Clarify Final and Binding Nature of Board of Appeals Decisions

The committee appointed by the President reports on this item in Chapter 5, Constitutional Matters, in the *Workbook*.

9-11 To Intensify Efforts to Alleviate World Hunger

The work of this commission is detailed in the report of the Committee on World Hunger in Chapter 9, Social Action and Welfare, in the *Workbook*.

11-15 To Study Position on Lodges

This committee's report is found in Chapter 2 of the convention *Workbook*.

APPENDIX B

A Record of Dedication — Deceased During the Biennium

Former District Presidents

Behnken, Victor Louis, Southern California
(also synodical Vice-President)
Heyne, Robert Gottfried Adelbert, Minnesota
Holls, Martin W., Southern
Homann, Walter, Nebraska
Rippe, Herman Frederick John Henry, Atlantic
Spitz, Charles Thomas, Southern Illinois
Waech, Charles A., Texas

Professors and Former Professors

Dede, Roland	Lusky, Ernest A.
Guebert, Arnold	Malte, Eric C.
Koehler, Adolph Theodore	Mueller, W.
Kraemer, Walter Ernest	Theiss, Otto Henry

Other Synodical Servants

Albers, George Carl
Bernthal, E. T.
Haentzshel, Adolph
Jesse, Richard Ernest Leopold
Kramer, Adolph H.
Miller, Edward L. Frederick
Reinboth, Oscar Henry
Roehrs, Paul William
Roth, Samuel
Young, Rosa (Miss), died in her Lord at age 81 on June 30, 1971. One of the earliest faculty members at Alabama Lutheran Academy and College, Selma.

APPENDIX C

Tasks Assigned to Administration by the 1969 Denver Convention

2-21 To Commend and Refer "A Statement on Death, Resurrection, and Immortality"

The Denver convention resolved that this document, developed by the Commission on Theology and Church Relations, should be submitted to the Milwaukee convention for action. I am therefore asking Committee 2, Theological Matters, to prepare an appropriate resolution.

3-31 To Review System of Theological Censorship

I have appointed a committee to deal also with this matter, and the report appears in Chapter 2, Theological Matters, of the convention *Workbook*.

3-03 To Initiate Discussions with Lutheran Church of Australia

Discussion was initiated with Doctor Max Lowe of the Lutheran Church of Australia. We were honored with a visit from Doctor Lowe on his recent trip and enjoyed the opportunity of discussing many issues of doctrine and unity with him.

APPENDIX D

Special Assignments

Several matters have come to our attention that will require study and action by our floor committees:

1. We have a communication from the Lutheran Council in the U.S.A. proposing amendment of one of the articles of its constitution:

Article IX, Section 2 (new words italicized, deleted words in parentheses):

A standing committee for each division, department and commission shall be appointed (annually) by the Executive Committee upon nominations made by the (participating) cooperating bodies. Each body shall have representation on the committee of each division, department or commission in which such body is (participating) cooperating. Such representation shall be equitably distributed among the (participating) cooperating bodies (in general) in proportion to their baptized membership. Appointments shall be for a term of three years, approximately one-third of the members of each standing committee being appointed each year. Each member of a standing committee shall be eligible to serve not more than two terms consecutively on any one standing committee. At least one year shall elapse between

the completion of two consecutive terms of service on a standing committee and a person's reappointment thereto. For the sake of computing eligibility for continued membership on a standing committee of a division, department or commission, a person who has served more than half of a three-year term shall be counted as having served a full term.

It is recommended that this concern, "To Amend Constitution of LCUSA," be incorporated in the work of Floor Committee 5 for possible implementation through a resolution to be brought before the convention.

2. Many overtures have been received that touch at least in part on the problem of the involvement of the public and

church press in the internal affairs of our Synod. So I am addressing to Floor Committee 2, which has such overtures under consideration, further documentation on this problem — as well as at least one overture which was received after the deadline date and which is not to be treated as an overture but as a communication (Bylaw 1.27 g) giving additional information to be weighed by the committee in arriving at its conclusions regarding those matters which *are* on the agenda of the convention. It may be that the floor committee will see fit to offer one or more resolutions regarding this problem.

J. A. O. Preus, *President*

CONVENTION SERMON

(Sketch)

Revelation 7:9-17

IN CHRIST JESUS, THE HEAD OF THE CHURCH, DEARLY BELOVED:

Our scene is laid in heaven through the eyes of Saint John, who looks about him in heaven, listens to the messages sung by the choirs of heaven, and then himself becomes enthused at what he hears and sees.

One of the elders, bursting with information John should have, asks: "Who are these, and whence came they?" John replies: "Sir, thou knowest," and the elder gives John the information he wished to impart: "These are they which have passed through much tribulation and have washed their clothes and made them white in the blood of the Lamb."

To be sure, all of these in heaven in John's account are individuals who through faith in Jesus, their Lord, have borne the heat of the battle in the world and now are reaping God's own reward of the faithful, the joy of heaven. Among them are heroes of the church, who strove mightily for the Lord during their time spent in the church militant on earth.

Were we to look about through the eyes of John, we would see Adam and Eve, Abraham, Isaac, and Jacob, Moses, Joshua, Aaron, Samuel, the prophets of old, Mary and Joseph, the disciples of Christ, the martyrs, Luther, and many others. As they stood firm in the forefront of God's warriors, each in his own day, so it falls to our lot to bear the banner of God in our day.

The 49th Convention of The Lutheran Church — Missouri Synod finds itself in the forefront of the battle, contending for the Word of God, commissioned by our God to bring to all people in the world the saving Gospel of Jesus Christ. To carry on the work and to plan for the future of our particular denomination, we will be speaking to one another about many things pertaining to Kingdom work.

Our *Convention Workbook* is bulging with memorials on many subjects, and we must recognize the problems and address ourselves to them.

In a permissive society in which everything is questioned and tested to find something new, and different ways to express faith and life, we have come to look on Scripture with a critical eye. Is it really the inerrant Word of our great God, or is it the word of man speaking to God extolling His mighty acts? Is it trustworthy? What is its authority? Is it binding on us? Is it inspired indeed? Is it the message from God to people in the world?

All our struggle in the church today seems to center in our approach to the Word of God.

Many issues are set forth in memorials in the *Workbook*. Topics need to be studied, and floor committees have already labored long and arduously in bringing order out of it all. We must come to grips with issues such as Mission: Life, fellowship, fact-finding at the



Dr. Edwin Weber, Third Vice-President

seminary, administrative matters, missions, and the like. Central to it all is our attitude toward God's Holy Word and our understanding of it.

The world wants to hear nothing of sin and the breaches of God's commandments, nor the shame and guilt of it all. The church is looked upon as irrelevant when it speaks the truth of God. Miracles, the person and work of the God-man Jesus Christ, God's plan of salvation for a fallen world — these and all things pertaining to man's fallen state are not at all palatable to our society.

What is the cure for it all? The Holy Word of God, His Law and Gospel, are the means whereby all men must know their God's will and come to faith and find forgiveness. This Gospel of the kingdom is the power of God unto salvation to everyone that believes. This Word needs to be proclaimed. The philosophies of our day cannot and will not redeem us nor reconcile us to God. The church must proclaim her God clearly as the Author and Finisher of our faith.

Those in heaven have washed their robes and made them white in the blood of the Lamb. They are now in possession of all knowledge and spend their time in harmonious proclamation of God's love to mankind and the wonders of His grace in Christ.

"Salvation to our God, which sitteth upon the throne, and unto the Lamb. Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen."

This is the glorious triumph song of angels and saints in heaven's glory. When our day comes after our robes are made white in the blood of the Lamb and after our

part of the battle is ended, we too shall mingle our voices in the glorious song of triumph before the throne of God.

May our God bless us all as we plan and then carry out our conclusions at and after this convention! We pray in the name of Jesus. Amen.

VICE-PRESIDENT EDWIN C. WEBER

“WE ARE AMBASSADORS FOR CHRIST”

(The Convention Essay)

MY BRETHREN IN THE LORD, grace to you and peace from God our Father and the Lord Jesus Christ. The forty-ninth convention of The Lutheran Church — Missouri Synod is now well under way. The opening service with its wonderful gathering of thousands, its inspiring music, and its moving message of sin and grace and of the church's mission is now history. Floor committees have already prepared hundreds of resolutions for your consideration. Some you have voted on. Most must still be considered. Delegates are by now feeling the full impact of the work to be done if the 529 pages of the *Convention Workbook* are to be adequately dealt with. And so the convention is settling down to the hard task of five more days of solid work, work that will touch the lives of millions, work which the very God of heaven and earth has laid before us.

Meanwhile the world watches. The world knows us to be a troubled and a worried church, as are most churches in this latter part of the 20th century. Members of the press, ever alert to strife and discord, have their pencils poised to record what we may say and do, both on the convention floor and off it. Back home millions are praying that this will be a great convention that will hear the Lord's Word, see the glorious opportunities He has placed before us, and move forward in the power of His Spirit.

“Sent to Reconcile” — that is the theme of our convention. The theme of reconciliation is lifted from one of the most marvelous passages in all of Holy Writ, the fifth chapter of Paul's Second Letter to the Church at Corinth, verse 19: “God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the word of reconciliation.”

The apostle Paul goes on in verse 20 to tell us: “So we are ambassadors for Christ, God making His appeal through us.” In these verses with their surrounding context we find the heart of the Christian message and sure words to direct us as the convention goes about its work.

“We are ambassadors for Christ.” That is why we are here. That is what it is all about. Paul liked to call himself an ambassador. In Ephesians, chapter 6, he writes from prison and designates himself an “ambassador in chains.” He regards himself as the representative of a sovereign ruler with all the authority and power that that implied. He was not a man merely peddling his own philosophy. He spoke for God, and he spoke with God's authority and might.

Historians record that whenever the Roman senate desired to bring another country into the fold of the empire as a province, they sent to it several legates or ambassadors to arrange the terms of peace for the vanquished country, to determine geographical boundaries, and to draw up a constitution for the new province. The ambassadors spoke for Rome, and they

brought the new province into the family of the Roman Empire. They came for peaceful purposes. And I think it is interesting that the Roman name *Legatus* (ambassador) is the word from which your name *delegates* is derived.

So the Corinthians understood what Paul meant when he spoke of being an ambassador or a legate for Christ. Paul was sent to bring men into the glorious kingdom of God. But in contrast to the Roman am-



Dr. Paul Zimmerman, Essayist

bassadors, he came not to subjugate but to free; not to impose heavy taxes but to liberate. He proclaimed the Gospel that in Christ God had reconciled the world to Himself.

Paul is gone — he has been gone for 19 centuries. So are the other apostles, those who knew the Lord Jesus face to face. They have all gone to join Him in the mansions He promised them. But inspired by the very Spirit of God they have left the heritage of the New Testament to join the Old — God's own true and powerful Word to man, also for us in the 20th century.

The ambassador's message of glorious reconciliation and salvation is in our hands now, with all the power of God's own authority. Now we are the ambassadors to bring men into God's empire. God has laid on us

the mantle of speaking for Him, of doing his work. That's why we are here in this place, at this time in history, to examine the task, to rededicate ourselves to the goals Christ Himself has set, and to move forward His royal banners.

Every Missouri Synod convention, national or District, has a doctrinal essay. In the press of business in our complicated age the essay receives only a small amount of time. But it is there to remind us of the Word of reconciliation. It is there to remind us of our great and gracious God—the Father, Son, and Holy Spirit. It is there to remind us that only through the Spirit's power in the Holy Scriptures and the sacraments do we come to know, believe, and trust in Jesus as our Savior. The essay is to instruct us in the essentials of kingdom work and to point us to the Word as we face the problems of the church in our generation.

And so it is that we implore the Spirit's guidance as we each morning briefly consider what it means to be an ambassador for Christ in our world, our church, and our day.

I

The World into Which We Are Sent

As we look into church history with the long look that reaches back to the first century into the days of the apostolic church, we sometimes wonder how words written to people in a Greek town called Corinth could possibly have relevance for us in our modern urbanized technological scene. But there are some surprising parallels.

Corinth was the wealthiest and most important city in Greece. It was the capital of Achaia, the Roman province that embraced all of southern Greece. Its population in Paul's day amounted to more than a half million. From a commercial point of view Corinth was located most strategically. It lay on a narrow neck of land only 4 miles wide connecting southern Greece with the main body of Europe. By having slaves unload his ship at Corinth's western port and carry its cargo a short distance to the neighboring port of Cenchreae, a ship's captain could save 200 miles of sailing around one of the most dangerous capes in the Mediterranean. Some small boats were even placed on rollers and dragged overland across the isthmus.

The result was a great flow of commerce. All north-south traffic and most of the east-west traffic passed through Corinth. The result was riches, prosperity, and great wickedness. "To live like a Corinthian" was an expression in the Graeco-Roman world that was synonymous with "living it up," with drunkenness and debauchery. One Greek author said that whenever a Corinthian was shown on the stage in a Greek play he was portrayed as a drunk.

The situation was not improved by the fact that Corinth was a great center of idol worship. One of the chief gods was Poseidon, god of the sea. The center of the city was graced by a bronze statue of Athena,

goddess of war and patroness of arts and industry. There was also a temple to Apollo, god of the sun, prophecy, morality, music, poetry, and archery. However, perhaps the most popular temple was that of Aphrodite, the goddess of love and beauty. Her temple was located on the Acrocorinth, a steep promontory rising 1,800 feet above the sea level. It was the center of 1,000 temple slaves who served as sacred prostitutes. They led the population in immorality.

The population itself was a mixed lot of veterans of the Roman legions, merchants of all kinds, Jews, Phoenicians and Phrygians and other people from the east. More than half of its population were slaves. Hence Corinth had a definite cosmopolitan and worldly flavor.

The apostle Paul probably came to Corinth in the spring of the year 50. He stayed over 18 months, leaving in the fall of 51. Thus he ministered longer in Corinth than in any other city except Ephesus. Acts 18 tells us that he witnessed first to the Jews and then to the Gentiles. Despite opposition from his own people his ambassadorship was crowned with success. Acts 18:8 records: "Many of the Corinthians hearing Paul believed and were baptized."

From Corinth Paul moved on to the great city of Ephesus in Asia Minor. Here he labored for 2½ years. It was here that Paul received bad news from the young congregation in Corinth. So he wrote the First Letter to the Corinthians and commented: "It has been reported to me by Chloe's people that there is quarreling among you." (1:11)

In our day we regret what is commonly called polarization in the church. We are tempted to think, however, that in the early apostolic church it must have been different. So close to the days of Jesus, with the very apostles serving as ambassadors, it surely must have been a golden age. But the New Testament disabuses us of all such illusions. Men were plagued by their human frailty then, even as now. Satan was busy working his mischief then, even as now. Corinth was a divided church. It was torn asunder by party strife. There were not two but four groups which snarled at one another.

It has a modern ring when Paul records that they all had pious names. One group said, "We belong to Paul." Another claimed Apollos, the great preacher, as their hero. Still another group pledged themselves to follow Peter. The last had the most pious sounding name of all. They asserted that they were Christ's party. (1 Cor. 1:12-13)

This was the scandal the church presented in that day. The reasons for the cleavage are to be found in Paul's letters to the bleeding, scrapping congregation. Some would-be Christians were libertines stating that "All things are lawful for me" (6:12). In an abuse of Christian freedom they taught that sexual conduct was as morally indifferent as eating. It seems they went so far as to tolerate incest (5:1-5). At the other extreme were those who were ascetics, going so far as to oppose

marriage (7:36-38). Other topics in dispute included the status of slaves (7:17-24), the proper role of women in the church (11:2-16), food laws (8:10), ecstatic speaking in tongues (12:10 and 14:1-33), and even the denial of the resurrection of the dead (ch. 15). It is significant, I believe, that 19 centuries later four of these same topics are centers of concern and dispute in the church of our day.

The polarization in that day went from bad to worse as Paul attempted to bring peace to the Corinthian congregation. From his two letters we can reconstruct the following probable sequence of events: Paul had written a letter, now lost, which preceded our First Corinthians (1 Cor. 5:9). Then he wrote the letter we call First Corinthians. He may have then sailed from Ephesus to Corinth in an attempt to settle the matter personally. While in Corinth on this visit, he experienced a most unpleasant situation in which many showed disrespect for his apostolic office, even claiming for themselves direct revelations from Christ. In grief over the divided state of the congregation Paul returned to Ephesus and there wrote another letter, now also lost. This letter was a powerful reprimand as we can tell from 2 Cor. 7:8, where Paul says his severe letter made them sorry. But they needed Law, and Paul spoke Law as Christ's ambassador. Meanwhile Titus, who probably had carried the severe letter, had been working for peace in Corinth. Paul headed north and met Titus in Macedonia. There he received the good news that many now repented of their sin and dissension and had extended an olive branch to Paul. Then Paul wrote the letter we call Second Corinthians, the letter of reconciliation, the reconciliation of man to God and of man to man. Paul wrote it in preparation for his third coming to them (2 Cor. 12:14). He sought to complete the process of reconciliation reported by Titus.

In the apostle's conclusion he charged, "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you — unless indeed you fail to meet the test! . . . What we pray for is your improvement" (2 Cor. 13:5 and 9). In that spirit let us these days in our convention look at our age, our church, and the task that faces our ambassadorship for Christ.

The year 1971 is not a good one. One commentator recently wrote: "No one in his right mind would argue that 1971 — with its recession and its exhausting and hateful war — is the best year this country has ever seen. Given a choice, many Americans would put on a blindfold and pick out of a hat another year in which to live — any one of the past 500."¹

Alienation — the opposite of reconciliation — is a key word in describing the modern scene. Only a few words are necessary to remind us of the sad state of affairs. The last calendar year saw in the U. S. A. almost 1,300 bombings, about twice the 1969 rate. Policemen are being wantonly murdered in our large cities. Some predict that gang warfare arising from traffic in nar-

cotics may eclipse even the violence of prohibition days. Other forms of violence have grown apace around the world. In many instances even high schools and junior high schools have become centers of violence. In some ways we seem to be reverting to the laws of the jungle.

On the educational scene 1971 has been a quieter year on college campuses in America. This represents a hopeful sign that young people are turning more toward orderly processes to achieve their aims. But the alienation is still there and is deep-rooted. Moreover, much of the youth's criticism of our American society is justified. The National Commission on the Causes and Prevention of Violence in its final report stated: "Today's intelligent, idealistic students see a nation which has achieved the physical ability to provide food, shelter and education for all, but has not yet devised social institutions that do so. They see a society built on the principle that all men are created equal, but which has not yet assured equal opportunity in life. They see a world of national states with the technical brilliance to harness the ultimate energy, but without the common sense to agree on methods of preventing mutual destruction."²

We speak much of the generation gap — again with overtones of alienation. The problem is a great one for church and state. Margaret Mead in a recent study of the generation gap has pointed out that our generation and that of our children face problems no past pair of generations has ever faced.³ Miss Mead describes the older generation as those who still hold the seats of power, and yet as those who grew up before World War II we are "pioneers, immigrants in time who have left behind our familiar worlds to live in a new age under conditions that are different from any we have known. Our thinking still binds us to the past — to the world as it existed in our childhood and youth. Born and bred before the electronic revolution, most of us do not realize what it means."⁴ On the other side there is "the young generation . . . the articulate young rebels all around the world who are lashing out against the controls to which they are subjected. . . . [They are] like the first generation born into a new country. They are at home in this time. Satellites are familiar in their skies. They have never known a time when war did not threaten annihilation."⁵ And so we do not understand either the alienation or how to cure it.

One could go on to talk of social alienation or comment on the implications of the great abuse of drugs and its tragic results. One could speak of the sheer size and complexity of societal organizations which, sociologists tell us, lead to estrangement in trade unions, political parties, churches, and all other large-scale organizations. The malady seems to be everywhere.

Perhaps all this is why a wave of nostalgia, of homesickness for the "good old days," is sweeping the United States. Old musical records, old radio programs, reprints of old Sears and Roebuck catalogs, even old

style clothing are much in evidence. One commentator says that not only does the older generation look back to a different world, but also the youth look back "as if they were hearing some melancholy autumnal horn summoning them through an undiscovered hallway to a place they can search for but never find. It is as if they felt cheated for being given their maturity in the sad and sinister world of the 70's."⁶

You see, all mankind — each man, woman, and child — has basic needs, needs that reach far beyond the physical and the biological. Modern sociology observes that "religious experience provides individuals and groups an overarching sense of the ultimate meaning of existence, a defining of their relationship to the world. Religious experience gives to the individual an image of who he is, why he is here, and how he should behave. . . . Without such a sense of meaning and relatability, both individuals and groups suffer severe strain and, at the extreme, total disorganization."⁷

So man, but especially modern man, needs a spiritual orientation, a spiritual relationship with God and with his fellowman, if he is to survive in a world filled with alienation on every hand. It is in such a world that we are ambassadors for Christ — a world whose desperate alienation shows that sin is still a factor. Far behind all these ills, at the root of our human problems, lies sin, the great human malady that is fundamentally alienation from God. Upon our age comes the condemnation that God sent through Isaiah to the people of Israel: "I knew that you would deal very treacherously, and that from birth you were called a rebel" (Is. 48:8). It is into this sinful, alienated world that we are sent as God's ambassadors bearing the message of reconciliation.

II

The Message We Bring

We are ambassadors for Christ. We bring a message to a world alienated from its Creator and alienated within itself. What then is the royal message we bring from the sovereign Emperor? In view of our hostility toward God, our persistent rebellion, and our own intrahuman warfare, one might well expect that the ambassador's message would be one of condemnation and punishment. But it is not. We are ambassadors for Christ. The message we bring is one of reconciliation. Paul says: "All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation." (2 Cor. 5:18)

In our language and culture *reconciliation* is a beautiful word. It means making up, laying down the cudgels. It means putting an end to hostility, restoring peaceful and friendly relationships. It means an end to strife and controversy, the return of joyful and cooperative living.

But precisely what does reconciliation mean as Paul uses the word? What is this message we ambassadors

bear? What does our convention theme mean, "Sent to Reconcile"?

It is interesting that among the New Testament writers Paul alone uses the word *reconciliation* as a redemptive term. The Greek verb is *katalassein*. It is a term that in its first sense referred to an exchange of money. It meant the transfer from one person to another of coins of equal value. Thus it came to be a term used to describe bartering, exchanging items of equal value. It then came to mean a change from enmity to friendship. The word Paul uses for *reconciliation* is used by the Greek writer Xenophon to describe a man who had made war on the Persian king Cyrus but who was later reconciled to him and became his friend again.

In his First Letter to the Corinthians Paul uses the same word *reconciliation* to refer to a restoration of peaceful relations between a man and his wife. Paul says concerning the wife who has been separated from her husband, "Let her remain single or else be reconciled to her husband." (7:11)

In 2 Corinthians 5 Paul uses the word *reconcile* to refer to the redemptive process. "God was in Christ reconciling the world to Himself, not counting their trespasses against them" (5:19). Paul thus says that God has effected a changed relationship between Himself and man. The world has been reconciled to God by the death of Christ. Because of that death God no longer counts man's trespasses against him. The mountainous accumulation of man's rebellious and selfish deeds, his desperately evil record — all that is expunged because of Christ. The wall dividing man from God is gone. Paul says in Romans 5:10, "If while we were enemies we were reconciled to God by the death of His Son, much more now that we are reconciled shall we be saved by His life."

Indeed the reconciliation is so complete that Paul exults, "If anyone is in Christ, he is a new creation: the old has passed away, behold the new has come" (2 Cor. 5:17). It is as it was in the days when the earth was new, when Adam and Eve were newly created in the image of God, when all things were good — before the Fall and man's rebellion against his Creator. All is forgiven. Man is once more reconciled to God.

Because of this reconciliation man is at peace with God. A striking feature of the New Testament is its frequent use of the word *peace*. As used in the New Testament, *peace* means something much more fundamental than the absence of war. It has a strongly positive flavor. As one theologian has put it: "It [peace] stands for spiritual well-being at the highest level, a prosperity of soul resulting from being in right relationship with God. God brings about this relationship by His victory over Satan. The thought that God is the God of peace and the connection with the atoning work of Christ are to be discerned also in the great benediction at the end of the Epistle to the Hebrews: 'The God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus' (Heb. 13:20). From such passages it is clear that the giving of peace is a distinct-

tive divine activity and that it is associated with the atoning death of Christ.”⁸

This then is the message we bring to our world — a grand message of reconciliation and peace with God. But things look even better as we examine more closely what Paul tells us. Note first the way Paul puts it in verse 18: “God, who through Christ reconciled us to Himself,” and in verse 19: “God was in Christ reconciling the world to Himself.” Note that God reconciled us to Himself. God initiated the plan, and God did the work. God is the subject of the reconciling, and man is the object. In great love God reached out in Christ to do away with our alienation from Him. The apostle states this with great clarity in Romans 5. For example, in verse 8 he states, “God shows His love for us in that *while we were yet sinners* Christ died for us.” In verse 10 he says, “If *while we were enemies* we were reconciled to God, by the death of His Son.” From this we see that it is God in action all the way. There is no initiative on the part of man. It is God’s love, God’s grace, God’s gift all the way.

But how was the reconciliation effected? Did God as an indulgent father merely say, “Boys will be boys,” or “Let’s shake hands and make up”? Did He send Jesus merely as a great man, a great humanitarian to show mankind the way, to demonstrate how men ought to live together? Is this the ambassador’s message of reconciliation?

Let it be clearly said that such notions sell the New Testament message short. Paul is very loud and clear in saying that reconciliation cost something, indeed the greatest price ever paid. For man to be reconciled meant that Christ had to step into man’s shoes and be judged by God as man’s substitute.

See how clearly this thought comes through in Paul’s words in 2 Cor. 5:14: “We are convinced that one has died for all; therefore all have died.” One for all. The Greek word *hyper* used here and translated as “for” clearly indicates a substitution is being made. It stresses that God acted in behalf of man. The same construction is used in John 11:50, where Caiaphas says that it is expedient that one man should die *for* the people. Paul uses it in Galatians 3:13, where he flatly states, “Christ redeemed us from the curse of the Law, having become a curse *for* us.” The same grammatical construction appears in 2 Corinthians 5:21, where Paul says, “*For* our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.”

Two great facts stand out. The first is that Christ was sinless in His personal relationship with God and man. Peter writes, “He committed no sin” (1 Peter 2:22). The author of the Letter to the Hebrews describes Jesus as “One who in every respect has been tempted as we are, yet without sinning.” (4:15)

The second great fact is that God identified Christ with us in respect to our guilt. He took our place. “For our sake He made Him to be sin,” says Paul. (2 Cor. 5:21)

The Old Testament provides a symbolism for what happened when Christ took our place and died for us

on Calvary. Leviticus 16 tells the story of the scapegoat. On the great day of atonement Aaron the high priest killed a goat and sprinkled its blood on the Ark of the Covenant in the Holy of Holies for the sins and transgressions of Israel. Then he came out into the courtyard. While the people watched, Aaron laid both his hands on the head of the live goat and “confessed over him all the iniquities of the people of Israel and all their transgressions and all their sins,” and he “put them upon the head of the goat.” The goat was then led into the wilderness, carrying with him all the iniquity of the people. (Lev. 16:20-22)

This practice pointed to Christ, who as the Lamb of God was loaded with the iniquity of all mankind and thus “became a curse for us” (Gal. 3:13). The writer of the Letter to the Hebrews clearly says, “For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people; He did this once for all, when He offered up Himself.” (7:26-27)

This is the heart of the Gospel. Isaiah put it most beautifully, “Surely He has borne our griefs and carried our sorrows: yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; upon Him was the chastisement that made us whole, and with His stripes we are healed.” (53:4-5)

You see also that Paul clearly states that the object of this reconciliation is that “we might become the righteousness of God” (2 Cor. 5:21). The beautiful implications of this phase of reconciliation are often sounded forth in the Lutheran Confessions. The Formula of Concord states: “Our righteousness before God consists in this that God forgives us our sins purely by His grace without any preceding, present, or subsequent work, merit, or worthiness, and reckons to us the righteousness of Christ’s obedience, on account of which we are accepted by God and are regarded as righteous.”⁹

Some have said that it is not proper to think that God required a penalty to be paid so that His sense of justice might be satisfied and reconciliation brought to pass. These persons remind us that in the New Testament God is never said explicitly to be reconciled to man. He is rather the subject of the verb and is said to reconcile man to Himself. They point out that God loved man already before the reconciliation. They then conclude that therefore no satisfaction needed to be offered for man’s sin. God’s mind didn’t have to be changed.

But such a view misses the point of the tension between God’s great love for the sinner and His abiding wrath against sin. Scripture is clear in ascribing to God definite opposition to everything that is evil. Both the Old and the New Testament speak of the wrath of God. In Isaiah 54:8 God says: “In overflowing wrath for a moment I hid My face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.” Paul states plainly in Romans 1:18: “The

wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth."

However, the principle of God's wrath does not cancel the principle of God's love. It has been well said that the more a father loves his son, the more he hates in him the drunkard, the liar, or the traitor.

Moreover, the fact that Christ was required to die to reconcile men to God is in itself a witness of God's wrath against sin. Adolph Schlatter puts it this way: "As Paul saw in the death of Christ the death prepared for him he recognized that he had God against him. The God who condemns to death treats man as His adversary whom he withstands."¹⁰

Indeed only in view of the cost of reconciliation can one see the work of Christ in its true perspective and proper scale. This is what John means when he says that Christ "is the expiation for our sins, and not for our sins only, but also for the sins of the whole world." (1 John 2:2)

Martin Franzmann put it clearly when he wrote: "The Atonement, accordingly, is an act of God, who is therefore both the wrathful One and the Expiator, both the insulted One and the Propitiator. . . . The grace of God meets us in Jesus Christ. This grace is the cause and the origin, not merely the result of the incarnation of the Son. But the holiness and righteousness of God are nevertheless full reality. The Law of God is His serious will. His wrath is not mere illusion on the part of guilty man, but a divine reality. . . . And this wrath had to be satisfied: 'Even God's grace proceeds on holy ways' (Althaus)."¹¹

The Lutheran Confessions strongly endorse this position. The Augsburg Confession declares: "The Son of God . . . one Christ, true God and true man, who was truly born, suffered, was crucified, died, and was buried in order to be a sacrifice not only for original sin, but also for all other sins and to propitiate God's wrath."¹² It is interesting that the Latin version instead of "sacrifice" (as the German has it) inserts, "That He might reconcile the Father to us."

But perhaps you are thinking, "Isn't it strange? He keeps talking about reconciliation of God with man. But he hasn't said a word about justification. I thought justification was the great central word in the redemptive picture. Where does justification fit in, the great doctrine that says that God, for Christ's sake, declares us just in His sight?"

The fact of the matter is that one cannot draw a sharp line between reconciliation and justification. Both terms refer to the same redemptive act of Christ.

In Romans 4, Paul proceeds from justification to reconciliation, for in verse 3 he says: "Abraham believed God, and it was reckoned to him as righteousness." In verse 8 he says, "Blessed is the man against whom the Lord will not reckon his sin." The reverse order is followed in 2 Corinthians 5:19 where Paul says that God is "not counting their trespasses against them," and in verse 21 he speaks of us thus becoming the

righteousness of God through this forgiveness and reconciliation. Thus it is clear that not imputing sin involves imputing righteousness.

Althaus has said that "the two terms [justification and reconciliation] correspond to one another and designate the same event. The term 'justification' is taken from the sphere of law, the term 'reconciliation' is from the domain of personal relationships." Althaus concludes, "Reconciliation is actualized as justification; justification involves reconciliation."¹³

Luther ties justification and reconciliation together when he says, "You are righteous when you believe that Christ by His death has taken away sin."¹⁴

William Beck makes the same point when he says, "Just as forgiveness and justification are interchangeable terms, so forgiveness and propitiation or reconciliation seem to be practically interchangeable."¹⁵

It adds up to this, then, that God has restored us to the status of being His children and has forgiven all our sins (reconciled) so that we stand before Him clothed with the white raiment of Christ's righteousness (justified). This is the world-revolutionizing message of the Gospel. This is the message we carry in the church, we who are ambassadors for Christ.

But to whom are we to go as ambassadors for Christ? For whom is the message of reconciliation meant? Here again the excitement rises, for Paul in that same glorious 5th chapter of Second Corinthians tells us that "God was in Christ reconciling the world to Himself." The Greek word used here is *cosmos*, a word that we have carried over into English when we speak of things that happen on a cosmic scale. It is the same word used in John 3:16, "For God so loved the *world*, that He gave His only begotten Son."

Theologians often speak of objective justification and objective reconciliation. What they are saying is that Christ's work for the world and God's verdict about the world were completed before there was any corresponding acceptance of the reconciliation in men's hearts.

Reconciliation for all mankind, for all races, for men, women, and children of all ages, was finished at the cross and the open tomb. Martin Luther refers to the once-for-all character of Christ's work when he says in his Large Catechism, "The work is done and accomplished: for Christ has acquired and gained the treasure for us."¹⁶

Of course it is hard for us to understand that God's reconciliation was completed before anybody ever accepted God's reconciliation. But perhaps an understanding of the difference between our English word *reconcile* and the Greek word *katalassein* will help us grasp the magnificence of God's act of reconciliation. One theologian reminds us not to forget that the Greek word *katalassein* differs from the English translation, *reconcile*, when he writes, "We cannot say in English, God reconciled us to Himself, without conceiving the persons referred to as being actually at peace with God, as having laid aside all fear, distrust, and love of evil, and entered in point of fact into relations of peace

and friendship with God. But *katalassein*, as describing the work of God, or *katallage*, as describing its immediate result, do not necessarily carry us so far. The work of reconciliation, in the sense of the New Testament, is a work which is finished, and which we must conceive to be finished, before the Gospel is preached."¹⁷

But lest we relax and say, "Let the ambassadors stay home or let them busy themselves only with deeds of love for a suffering mankind," note that the Gospel needs to be preached. Paul says that "God has entrusted to us the message of reconciliation" (2 Cor. 5:19). Then he urges the Corinthians, "We beseech you on behalf of Christ, *be reconciled* to God" (v. 20). God has reconciled us to Himself. Now we are to be reconciled. Through the Spirit's power we need to make God's verdict of reconciliation our own.

Franzmann says: "This Word is brought home to me and is appropriated to me by the fact that the Holy Ghost creates faith in me. God's verdict of acquittal upon the sins of the *world* becomes God's verdict upon me by the fact that I believe it. So it is that I am justified by faith."¹⁸ Luther says the same thing in his Large Catechism: "But if the work remained hidden and no one knew of it, it would have been all in vain, all lost. That this treasure might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us."¹⁹

This then we call subjective justification and subjective reconciliation. God's great redemption in Christ is offered to me when the Gospel is preached. By the power of the Spirit I am then subjectively awakened to new life. I believe and God appropriates to me reconciliation and justification.

But as Paul told the Romans, this personal appropriation will not happen unless I hear the Gospel; it will not happen unless there is a preacher of the Gospel, and there will not be the preacher unless he be sent. And this great truth that God's reconciliation must be proclaimed reminds us that ambassadors for Christ are an essential part of God's great plan for the world. We bring the message of reconciliation.

III

The Way We Are Equipped

When one looks at the great message of reconciliation and then looks at the ambassadors whom God has chosen to carry the message, we wonder if perhaps God did not make a mistake. Humanity is a sorry lot, and we Christians are no exception. But God has made no mistake. He who has reconciled us to Himself in Jesus Christ has also equipped us to be ambassadors. Let us look at the glorious way God has equipped us for our ambassadorship. Then we will see that indeed in every generation, in every church that is truly Christian, in The Lutheran Church — Missouri Synod, yes and in this convention, we may expect great things to happen.

In the rich text that forms the basis of our essay, in verses 14-15 of 2 Corinthians, Paul says some stirring, exciting things. "The love of Christ compels us [leaves no choice]. . . . [We] live no longer for ourselves but for Him who for our sake died and was raised." This is what happens to a reconciled Christian. He is taken over by Christ. The same love that brought Christ to the cross to "die for all" influences us as we look at our world and our generation. How can we then look with stony indifference at a world where hundreds of millions do not know Christ? Each day death comes to 100,000 people. Most of them are people who all their lives long have suffered from malnutrition, who have been ill clothed, poorly sheltered, uneducated, exploited, often living in political slavery — the miseries of the human race, they have known them all. But the greatest, the enduring, tragedy is that they have perished without having been fed the Bread of Life and without having been refreshed by the Water of Life. And so Christ's love, the love that brought reconciliation for all men, that love now compels us and moves us to bring the Gospel to the nations.

Our native selfishness and laziness move us to invent excuses. We keep busy with many things. We expend our financial resources for many items. Some are essential, but many are luxury items. We are often indifferent to the physical needs of our fellowman. Too often we care little for those trapped by drugs or bound up in poverty and prejudice. Even less often, perhaps, do we worry about whether they are heading toward heaven or hell.

But it cannot be so for the Christian. Paul says we no longer live for ourselves. We live for Christ as His ambassadors to get the message out. Our ambition, our personal goals, our frustrations and hang-ups all need to be set aside as we pay attention to the chief thing in our lives. Again, that is what we are about today in this convention. We seek to do those things, lay those plans, and finance those ventures which Christ our Lord has in mind. All else is trivial by comparison.

Powerful motivation is needed for this work. For our native human nastiness and selfishness tend to drag like a rusty anchor. But on the other side there is a powerful dynamic to move us forward. Second Corinthians 5:17 says: "If any one is in Christ he is a new creation." It is interesting that the Greek word used by Paul is an old word for the act of creating. Paul is saying that in our coming to faith, our being reconciled and justified, something fantastic happens. We become new, just as Adam and Eve came as a new creation from the hand of the Creator. Even so Christ told Nicodemus that to enter the kingdom of God one must be born anew of the Spirit.

When a man comes to faith, he may look the same, weigh the same, have the same height and the same shape. But he is different; he is a new creation. The Jewish rabbis expressed a similar idea. They said that he who brings a foreigner to faith and makes him a convert is as if he created him.

The Christian man is a new creation because he has

entered into a new relationship with his Creator. Through Christ people enter into a father-son and father-daughter relationship with God. The Holy Scriptures richly express the glorious consequences. In Acts 15:9 Peter tells the Jerusalem council, the first synod meeting, that all who have accepted the Gospel have had "their hearts cleansed by faith." The writer to the Hebrews says that the blood of Christ purifies our consciences from dead works to serve the living God (9:14). Peter in his First Letter tells us as those who are reconciled to one another, "Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart." (1:22)

Luther too was deeply aware that coming to faith does not leave men as they were before. He writes: "Faith, which is the work of the Holy Spirit, makes a different heart and mind and so it makes a new man." 20

Our Lutheran Confessions stress this new creation too. Moreover, they stress its certainty because the new creation does not depend in any way on man's work. The Formula of Concord declares: "Holy Scriptures ascribe conversion, faith in Christ, regeneration, renewal, and everything that belongs to its real beginning and completion in no way to the human powers of the natural free will, be it entirely or one-half or the least and tiniest part, but altogether and alone to the divine operation and the Holy Spirit. To be born anew, to receive inwardly a new heart, mind and spirit, is solely the work of the Holy Spirit." 21

So it is truly there in the true Christian—the new creation and God's limitless power for good. It is important to note that Paul says in 2 Cor. 5:17, "The old has passed away, behold, the new is come." This is the same thought he expressed to the Galatians: "Christ . . . gave Himself for our sins to deliver us from the present evil age" (1:4). For the new man in Christ there is a transformation of the old sinful world into the kingdom of our Lord Christ. True, this change will not be completed until Christ comes again to judge the world on the Last Day. But the change begins now. Reconciled as we are, newly created as we are, we enter the new age. And if all this is true (and it is!), think of what great things God will do through us this day in this convention.

Think of how, as new creatures in Christ, as citizens of the new age, we can and must lay aside the old tensions, the old grudges, and the old animosities. Each of us kneels at the foot of the cross as a miserable sinner. There, before Him who alone can read the heart, we must all genuinely face up to our guilt, our sins against God and our brethren. There we must beg the forgiveness of Him who won reconciliation for us with the Father. Then as we rise to return to our activities and particularly to our convention, we will be reconciled to our brethren. When we look into the eye of that brother with whom we differ so strongly, when the Old Adam rises up inside us with his venom, when we begin to turn off our brother's words, then we will recall

the words of Sunday's Epistle Lesson: "Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart, and a humble mind. Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing." (1 Peter 3:8-9)

Then we will have the love and forthrightness to state exactly what we believe and hold as our goals, when we will be free to debate without rancor; yes, then we will begin to actually listen to one another. Then we will settle theological matters on the basis of God's Word. Other matters we will settle to the best of our ability on the basis of our best judgment. With hearts "cleansed by faith" (Acts 15:9) we will be truly reconciled with one another.

And when we slip, as we will, then we go back to the Cross. We will again truly confess our wretched failings, receive reconciliation with God, and come back to the brother and say those beautiful words: "I'm sorry. Forgive me."

Then let the listening public media and the world observe what indeed is the miracle when men and women have been truly reconciled with God and one another, when God's Word is a lamp unto their feet, when the joy of the Gospel shows forth in their lives. As I said before, think of what great things God will do through us this day in this convention!

It has been said that Christ's work was the reconciliation of God to man and that the work of the Christian ministry is to reconcile man to God. Indeed Paul speaks of the ministry of reconciliation. In that exercise of his own ministry the apostle pleads with the Corinthians: "In Christ's name, we implore you, be reconciled to God." (2 Cor. 5:20)

And so you see our ambassadorship for Christ coming into sharper focus. It is a ministry of proclaiming the reconciliation. All the world has been reconciled to God through Christ's work. But each person needs to be brought to faith in that Gospel so that he may individually become reconciled. That calls for the office of the ministry, *diakonia* in the Greek.

The Lutheran reformers thought of the ministry as the broad function of providing the Gospel and the sacraments. Article V of the Augsburg Confession so speaks of the ministry and adds, "Through these [i. e., the Gospel and the sacraments] as through means, he gives the Holy Spirit, who works faith, when and where he pleases in those who hear the Gospel." 22

Ministry means service. In the New Testament *diakonia* meant service of various kinds. One kind was a service of love such as waiting at tables. Thus in 1 Cor. 16:15 Paul praises the household of one Stephanas because they have devoted themselves to the service (ministry) of the saints.

The other type of service (ministry) is highlighted in Acts 6. You remember the situation. There were problems of discrimination, Greek-speaking Jews versus those who spoke Aramaic. The charge was discrimination in the relief program. Widows of the Greek-speaking Jews were allegedly being neglected "in the daily

distribution." The solution was to appoint seven men to care for the poor.

The twelve apostles indicated that they would continue to concentrate on preaching. Note the language: "It is not right that we should give up preaching the Word of God to serve tables" (6:2). They indicated their intention to "devote ourselves to prayer and to the ministry [service] of the Word" (v.4). You see that aid to widows and orphans was a part of the work of the apostolic church. It had to be taken care of. But the apostles knew themselves to be sent particularly as witnesses to the Gospel.

In Kittel's *Theological Dictionary of the New Testament* we read under *ministry* (*service, diakonia*): "The Word of God is offered as the bread of life. The true service of the preacher is with view to the salvation of his brethren to whom he must render the *διακονίαν τῆς καταλλαγῆς* by proclaiming to them the word of reconciliation (2 C. 5:18 f.)." ²³

Thus our prime work as a Synod is to follow the apostolic pattern, to serve as ambassadors for Christ, to serve our fellowmen in every need, but to be aware that their greatest need and our highest ministry is the ministry of Word and sacrament, to proclaim as Paul did to the Corinthians, "Be reconciled to God."

So Christ has equipped us as His ambassadors by making us new creatures, by orientating our will to serve Him and all those for whom He died. He has given us the service of the ministry. And with it comes what Paul calls the "word of reconciliation" (2 Cor. 5:19). Ambassadors of God do not carry their own message, but the Lord's. God's message to man is the word of reconciliation. Paul says that God has deposited into his charge the Word, the message of reconciliation. The Spirit of Christ came to the apostle in special ways. In his letters Paul refers several times to the special revelation he had received. Although he had not been one of the original Twelve, Paul knew Christ directly as the One who came to him on the Damascus road. This One, Christ, had deposited with the apostle, entrusted as to a bank, the precious message of reconciliation.

Logos is the term used by Paul and translated as *word* or *message*. It is an interesting vocable, which in the classical Greek meant either the word or the outward form by which a given thought is expressed, or the inward thought itself. The Greeks sometimes used *logos* to describe the mind of God at work. Plato, for example, said that the *logos* of God kept the planets on their courses.

The Jews had a dynamic concept of *word*. A word did things. In the Targums, the translation of the Hebrew Old Testament to Aramaic, the Jews spoke not of God, but of the Word, thus using *Word* as a designation for God.

In the Old Testament the Hebrew terms for *word* were used in a unique way. Gen. 1:3 states, "God said, Let there be light." Repeatedly the creation account states, "God said," thus stressing the power of His word. Isaiah 55:11 speaks dramatically of the power of God's

word, "So shall My word be that goes forth from My mouth; it shall not return to Me empty, but it shall accomplish that which I purpose." God's word carried God's power.

Indeed the Hebrew vocable for word, *dabar*, has a dynamic quality. The etymology of the term is that of something standing behind and pushing forward. It is used over 200 times in passages that speak of the word of God coming to man in prophetic revelation. The importance of the word is emphasized in Deut. 32:46-47 where the people are told: "Set your heart unto all the words which I testify among you this day . . . all the words of the Law, for it is not a vain word to you, because it is your life and through this word you shall prolong your days."

In the New Testament *logos* (word) is almost a synonym for the Christian message. Jesus "preached the word" to the crowds (Mark 2:2). The "sower sows the word," in the parable (Mark 4:14). Paul and his colleagues "spoke the word" on his missionary trips. (Acts 14:25)

Moreover this *logos* (word) is identified repeatedly as the "word of God." "Almost the whole city gathered together to hear the word of God" (Acts 13:44). It is the "word of the Lord." Paul reassures the Thessalonians concerning the resurrection of their dead by saying, "This we declare to you by the word of the Lord" (1 Thess. 4:15). It is the word of Christ, both about Him and from Him. "Let the word of Christ dwell in you richly as you teach and admonish one another in all wisdom." (Col. 3:16)

In the highest and ultimate sense the *logos*, the word, is identified with Jesus Christ who not only revealed the love of the Father and the mysteries of the Kingdom but who Himself is the Word of power. We are all familiar with John's great statement in the opening of his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). And then a little later, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (v.14). It is indeed this incarnate Word of God that is the very Word of Reconciliation. He is the one who calls us to be ambassadors and equips us with the word, the message of the Gospel.

Paul and the other apostles of Jesus are gone now. We who are now to be the witnesses, the ambassadors, do not know Jesus as the apostles knew Him face to face. We have not viewed His miracles with our eyes nor heard His voice with our ears. Nor do we have the promise that our every word is by inspiration of the Holy Spirit. But we do have the word of reconciliation nonetheless. Paul told the Corinthians that he imparted the message "in words not taught by human wisdom, but taught by the Spirit" (1 Cor. 2:13). Taught by the Spirit were the prophets, the apostles, the evangelists — all the authors of the Old and New Testament canon. Therefore we identify this legacy of the Holy Scriptures as God's word.

As Lutheran Christians we confess with the authors

of the Formula of Concord, "We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged, as it is written in Ps. 119:105, 'Thy word is a lamp to my feet and a light to my path.' And Paul says in Gal. 1:8, 'Even if an angel from heaven should preach to you a Gospel contrary to what we have preached to you, let him be accursed.'" ²⁴

There are those in the world who cannot understand why our Synod is so concerned about preserving the correct view of the Holy Scriptures, why we are so insistent that correct methods of interpretation be applied to the Bible. We are wrestling with many problems related to the Holy Scriptures, their essence, their integrity, their authority, their proper interpretation. Yet many do not understand what is at stake. Some even lampoon and ridicule our concern.

But make no mistake about it. We are ambassadors for Christ. We have had committed into our trust the ministry of reconciliation. The faithful discharge of that office depends under God on our being faithful to that Word. Men come to know Jesus Christ only through His Word. There is no other way. To highly regard the Holy Scriptures is not to place the Bible above Christ; it is not to make of it, as some say, a "paper pope." It is rather that we seek to be faithful ambassadors to bear the message of reconciliation just as the Lord has given it to us. To be concerned about the purity of doctrine and the correct approach to Holy Scriptures is to be realistic in heeding the warnings God Himself has given. Paul said in our very letter that he "refused to practice cunning or tamper with God's Word" (2 Cor. 4:2). Peter wrote of those who "stumble because they disobey the Word" (1 Peter 2:8). And John, the apostle of love, gave the warning: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God, for many false prophets have gone out into the world." (1 John 4:1)

Yes, our Synod is particular about its view of Holy Scripture so that it may be faithful to what the Scriptures teach. Thereby it guards, under the Spirit's power, all the other doctrines including the central doctrine of justification and reconciliation by faith in Jesus Christ. In so doing we are neither contentious nor quarrelsome. Rather in the spirit of faithfulness we strive to make certain that we are truly ambassadors for Christ proclaiming His own genuine word of reconciliation and nothing else. May the Holy Spirit preserve our Synod in this its central task.

IV

The Priorities We Observe

(Sections in brackets were omitted in the reading because of time considerations.)

The role of the Christian church is a controversial topic in our world. The great issues of racism, repression, poverty, war, and ecology properly bulk large in

our time. Men and women within and outside the church are desperately concerned about a solution to these problems of our society. One simply cannot be complacent in the face of the suffering and deprivation that afflict so large a number of our fellow human beings. As a result of this concern large segments of the Christian church now believe that social action programs and the quest for social justice should be the overarching priority of the church. The point is made that God created the world to be good and that the church should marshal its resources to control and reshape the environment as well as our political and economic structures so that man may find fulfillment and satisfaction in everyday living.

In some instances this line of thinking leads to a concept of a secular salvation. One hears little or no talk of a life to come, of heaven and hell. One hears little or no mention of reconciliation of man with God, which after all is the dynamic that alone makes true reconciliation of man with man possible. Instead the emphasis is on a horizontal reconciliation of man with man. We are urged to direct the church's influence and its political power toward solving the basic social and political problems of the world.

[A promotional sheet of one denomination clearly expresses this concept. It states: "The ministry of reconciliation which we acknowledge as the mission of the church does not require us to re-create all sorts and conditions of men in our image or even to win members for the church. It requires us to open the way for God to make a people that He will. To say it another way, it requires us to work for conditions in our world that free men and women to attain the utmost of themselves as persons. We do not presume to determine what kind of persons they will be." ²⁵

In other words, conversion to faith in Jesus Christ, reconciliation with God, does not appear to be high on the agenda of this church's business.]

Many seem to think that the new birth, the new creation, that Paul talks about, is not an important item. According to their viewpoint, the reconstruction of society is the important thing. It appears they believe that if the environment is improved, people will behave better. The basic power of sin over the hearts of men is not recognized as the root of the world's alienation. The transforming power of the Spirit in the new man is neglected. Instead the emphasis is on political and financial ways and means. Thus the whole role of the church is viewed in a totally different light.

There is even a kind of theology abroad that has been named social revolution. It takes the position that theology is action. The proponents of social revolution have as their goals the noble aims of justice, freedom, and peace. But some espouse placing the church on the side of revolutionary violence in order to achieve a restructuring of the political and economic establishment. Some speak of "Christian Marxism" as the best solution to society's ills.

How do we evaluate these ideas and the many

variant forms they take? What is the first and foremost priority of the church? Is it social action?

Let us establish first that there is a role, an important role, for the church as a social agency. Christ did indeed heal the sick and feed the hungry. However, it is important to note that Jesus never attempted to heal all the sick, and the Gospels report His feeding the hungry masses on only two occasions. Indeed the physical help that Jesus gave was a sign, a symbol, a pledge of final and complete restoration at the end of time. Note that when the people came to make Him a king because of His ability to provide, Jesus cautioned: "Truly, truly I say to you, you seek Me not because you saw signs but because you ate your fill of the loaves. Do not labor for the food that perishes, but for the food which endures to eternal life, which the Son of Man will give to you. . . . This is the work of God, that you believe in Him whom He has sent." (John 6: 26-29)

Nevertheless, we remember that deeds of love and kindness will be the outward evidence of an inner faith when Christ judges on the Last Day. You remember His words in Matthew 25: "Come, O blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me." (34-36)

Note also the words of James: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep one's self unstained from the world" (James 1: 27). And John writes: "Beloved, if God so loved us, we also ought to love one another" (1 John 4: 11). The same apostle writes: "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth." (1 John 3: 17-18)

Yes, indeed Christians have social responsibilities. Remember that also Paul in this very Second Letter to the Corinthians was promoting a collection for the poor congregation at Jerusalem (8: 16-24). Scripture is full of admonitions to be alert to the physical plight of our fellow human beings and, because of the love of Christ, come to their aid.

The church has indeed often done this work down through the ages. The origin of hospitals, orphanages, and schools is to be found with the church and not the state. In the early centuries aid was given to those in need. History records that during the years A.D. 398 to 407, when John Chrysostom was patriarch in Constantinople, 30,000 needy individuals were on the relief rolls of the church.

The history of our Synod shows early attention given to helping the needy. Lutheran Hospital in St. Louis was founded in 1858. The Lutheran Home for

the Aged in Arlington Heights, Illinois, goes back to 1892. The Evangelical Lutheran Institute for the Deaf in Detroit came into being in 1873. There have always been individuals who spoke and worked for the needy. Much social welfare has gone on and is going on quietly today without the fact being publicly proclaimed. Moreover, today our church counts 82 health and welfare agencies operating in our midst. Synod's Department of Social Ministry and World Relief deals with such subjects as racism, welfare reform, prison reform, and ecological concerns. Our World Relief Program has ongoing programs on every continent. [This past year we have aided cyclone victims in Pakistan, flood victims in Romania, earthquake victims of Peru, and war-torn people in Jordan. Through projects of self-help and housing we have brought assistance to Mexican-Americans, blacks, Indians, and Appalachian whites.]

All this is done in the name of Jesus because His love leaves us no choice. We have not done enough, I am sure, but certainly we have recognized the principle that we are to play the role of the Good Samaritan.

However, let us come back to priorities. In answering let us recognize that providing material relief *in itself* is not proof of Christian love. Non-Christians often show the same compassion and spirit of service. Moreover, our deeds of kindness by themselves do not bring a man, a woman, a child one inch closer to eternal life. Those of us who are blood donors, as we watch the pint of life-sustaining fluid being carried away, often wonder into whose veins it will be transfused. Our gift may save the life of a man undergoing heart surgery. It may spell the difference between life and death for a child after an accident. But our gift of blood by itself will not bring that man, that child, one inch closer to eternal life. It does not save them from eternal damnation. Neither will housing, food, shelter, racial equality, and all our other important social goals by themselves bring men closer to God.

We are ambassadors for Christ, and it is the *word* of reconciliation that is our first priority. Those who advocate involving the church in revolution and restructuring by force or even by political influence and pressure need to consider Paul's words: "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly, but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ" (2 Cor. 10: 3-5). [Moreover, revolution in the sense of overthrowing properly constituted authority falls under the judgment of St. Paul: "He that rises up against authority sets himself up against God's institution." (Rom. 13: 3)]

Indeed the way in which the Gospel changed the Roman Empire and ended its system of slavery shows the power of God's Word. The church avoided bloody and disastrous rebellions like that of Spartacus. Instead it worked by changing the hearts of men, by restructuring the thought patterns, the value systems of both

public and private life in the empire. It proclaimed the message of reconciliation.

Christianity is indeed the most revolutionary of forces. Moreover, it is the most permanent in its influences, because it changes the hearts of men. It attacks the problem at the roots. It brings men to repentance and to a burning desire to work for changes that are needed.

The Gospel is the word of reconciliation that does change human nature. It produces the "new creation." It is the answer, not only for salvation and life in heaven; it is the power that transforms men, women, and children into those who love their fellowmen, who long to help them, in this life, but above all to secure for them the treasures of the life to come.

Here indeed is the answer to the question of priorities. The individual Christian and the corporate church surely have a worldwide responsibility to show love for Christ by meeting the temporal needs of people. But this is not the top priority. We do indeed show our love by social action. But to feed, to clothe, to free a man, that is not the ultimate. Many well-fed, well-educated, privileged, and affluent people will spend eternity in hell. The top priority is the final victory. That final victory is ours only if we are reconciled to God. That final victory is ours when we become new creations in Christ. It all adds up to this that evangelism is the top priority, the principal work of those who are ambassadors for Christ.

Evangelism is a word borrowed from the Greek of the New Testament. It means "to proclaim the Good News." In a way the entire program of the church, the ministry to the whole man that our Synod's Mission Affirmations refer to, is evangelism. But in the strict sense of the word, evangelism means to make disciples, to announce the Good News that people have already been reconciled to the Creator in Jesus Christ, to proclaim the Gospel of reconciliation in order to bring about a new creation inside man—for now and for eternity.

Evangelism deals with the "one thing needful." Peter declared: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). St. John assures us: "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God rests upon him." (John 3:36)

Reconciliation with the Father comes alone through faith in Christ. There is no other way. This has been the great truth that has fueled the flames of mission activity from apostolic days to this very moment.

The charge the resurrected Savior gave to His disciples was unmistakably clear: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). He also told them: "Thus it is written that the Christ should suffer and on the third

day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations beginning from Jerusalem. You are witnesses of these things." (Luke 24:46-48)

Thus in obedience to our Lord the circle of evangelism was to widen out to encircle the globe. In response, Christians in every generation have proclaimed the Gospel.

We ought not argue the cause of aid to the needy versus evangelism. It is a clear case of "both/and." Christ charged us to do both. Evangelism cannot be used as an excuse to ignore our bleeding, starving neighbors in the world. Neither can social action become an obsession that blots out evangelism and blunts the mission thrust of making disciples. However, let us be clear that evangelism has priority.

In our nation we share with all of our fellow citizens the burden of our mutual social responsibilities. An increasing fraction of our tax dollar goes for social aid of many kinds. Moreover, we voluntarily as individuals join in supporting our community funds and Torch drives in our hometowns. Thousands of our people serve as volunteers in the International Red Cross and dozens of other social agencies. Also our congregations, our Districts, and our Synod as corporate groups engage in social action.

But our main task as Christians and as church, our unique task, is evangelism. Christ's words, quoted a moment ago, are clear enough: "Make disciples"; "preach repentance and forgiveness of sins." It is in this way that men come to faith and receive the reconciliation Jesus won for us all. Then, being reconciled with God, we move on as new creatures to reconciliation with man. But that step of reconciliation with God must come first—for us and all men. Jesus Himself said it: "What is a man profited if he gain the whole world and lose his own soul?" (Matt. 16:26) and "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. 6:33)

Simple Bible truths these, but also basic guidelines for a great church in the orientation of its work and the setting of its priorities.

Moreover, amid all the sordid, discouraging news of our world the stirring reports of the success of the Gospel where it is purely preached continue to testify to the power of the reconciling word. Across America today, particularly among America's youth, the so-called Jesus people testify to His name with a boldness and a success that is astonishing. They witness openly and vigorously to the simple Gospel truths. They have found in the Scriptures the message of reconciliation and therefore the answers to life's most pressing problems. They are eager to share the Gospel with any and all. Their zeal often puts many of us to shame. Moreover, our own Board for Missions tells us in the *Convention Workbook* that "some great things are happening around the world. In many places the church seems to have awakened from a long sleep. New forms of witness and ministry are being developed in every

country. In Africa the Christians were 3 percent of the population in 1900. They are 28 percent today and at the present rates will be 46 percent at the end of the century. . . . In the city of Seoul, Korea, there are 1,000 Christian churches. . . . New Guinea is rapidly becoming a Christian land."²⁶

But how about our church at home, our Synod, the 2,875,000-plus Christians that call themselves The Lutheran Church — Missouri Synod? Let us take a quick look at the record of members gained from without the Synod during the last 20 years. Our progress today is not impressive. You might, in fact, call it dismal. In 1950 we gained one member from outside the Synod (including reclaimed members and transfers from other Lutheran bodies) for every 25.9 members now in our church. Put differently, it took 25.9 members one year to gain one member for the Synod. Things improved to the point where in 1958 it took 22.1 members to gain one. However, since 1958 the record has steadily deteriorated to the point where in 1970 the ratio was 34.9 to 1.

Things look even worse if you look at the record of adults baptized or confirmed. In 1950 it took 46.1 Missouri Synod Lutherans one year to gain one adult convert. By 1970 we slipped to the point where it now takes 75.9 members one year to gain one member.

Do you realize that if the twelve apostles had produced at the rate we are baptizing adults, it would have taken all 12 of them 6 years and 3 months to produce one disciple for Christ?

[Our trouble is not that we have too much pure doctrine, as if that were possible. The troubles of the liberal churches are even greater. For example, a recent survey reported by *U.S. News and World Report* indicated that 25 percent of "liberal" church members said they attended church weekly. However, 68 percent of "conservative" church members reported that they attended church weekly.²⁷]

It isn't that God's Holy Spirit is letting us down. Christ hasn't left us. He promised to be with us until the end of the age.

No, the problem lies within us. Can it be true of us as it was of the church at Ephesus of whom Christ said in Rev. 2:4, "I have this against you, that you have abandoned the love you had at first," or of the church at Laodicea, "the lukewarm church that was neither hot nor cold" (Rev. 3:15-16)?

It need not be so. I have before me the record of a congregation who under their pastor's leadership have come alive and realized their personal responsibility to their non-Christian neighbors.

The congregation has just 300 communicants and 500 baptized souls. Yet 100 souls are being added to their number each year since they started their evangelism program. Sixty percent of the adults are involved in at least one of the eight Bible classes they operate. Over the past 3 years congregational giving has increased by 60 percent.

I am sure statistics of other congregations like this

across the Synod could be cited. But what a record! How different would our whole synodical picture look if we all would really take our Lord's words seriously, if we would really speak to men of the reason of the hope that is within us, if we would really get out and eagerly share the message of reconciliation.

We are ambassadors for Christ, and the whole vast complex machinery of this convention has the purpose of serving that function. Our concern over theology, our planning of programs for the operating arms of the church, our promotion of mission, evangelism, parish education, stewardship, our deep resolve to support ministerial education — all these and many others serve the purpose of the ministry of reconciliation.

Paul, in 2 Corinthians 6:2, tells us, "Now is the acceptable time; behold, now is the day of salvation." July 1971 is indeed the time of God's grace. God has brought you and me and our Synod to this point and time in history to do His work.

Let us lay aside our own little goals, our ambitions, our personal frictions and controversies, and all else that may impede us. Let us look to the cross where Jesus Christ paid the price, to the empty tomb that proclaimed the victory, to the day of Pentecost that proclaimed the power of the Spirit. We are reconciled with God. Let us truly believe this, then become new again, be reconciled with ourselves and the world. Let us take up the mantle of the ambassadors, the delegates of heaven, the ministers of reconciliation. Now is the time!

In 1972 our Synod will celebrate its 125th birthday. This convention has resolved that we ask our people to gather a great thankoffering to express our gratitude for God's rich blessings on our beloved Synod. We will surely want to show that with God's energizing grace we are not old and feeble, but rather young and dynamic. For the fields are indeed white unto harvest, and we are indeed new creations in Jesus Christ.

Yes, today is the day of salvation! The privilege, the honor, and the glory of the ambassadorship is ours. Let us by God's power in this convention hall write a great chapter in the history of His people. For we remember, "God was in Christ reconciling the world unto Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us." (2 Cor. 5:19-20)

In His name,

Amen.

PAUL A. ZIMMERMAN

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27. *U. S. News and World Report*, March 23, 1970, p. 43.

MORNING DEVOTIONS

There's a Song in My Heart

A New Song

Therefore if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to Himself and gave us the message of reconciliation. (2 Corinthians 5:17 to 18 RSV)

It is probably a pretty good guess to say that every delegate and every member of our church body has no higher wish than for this to be a week of song — God's people making melody in their hearts to the Lord. We like to say that the Lutheran Church is a singing church, that we who have come to the Father by grace through faith in Christ, no matter how much musical ability we have, ought always to be men and women with a thrilling song in our hearts. It should be a "new song," for God's mercies are new every day. "Sing unto the Lord a new song," says the psalmist. And why? "For He has done marvelous things. His right hand and holy arm have gotten Him the victory." He lives; He reigns; He rules; He loves; He reconciles — that's what this convention is all about. And that's why every day this week can and should be a day for singing, not slowly and lugubriously like we handle many of our great chorales, but with a beat and musical idiom that suggest that God has done great things for us and we are glad.

But where are all the glad songs men ought to be singing these days? They are not being sung outside the church. Though we've placed men on the moon and thermometers on the sun and have a standard of living undreamed of by our nation's founders, where is there worldwide exhilaration and exaltation? And in the church too, where are all the glad songs we ought to be singing? The picture today is often of Christians making a dismal noise unto the Lord. There is a popular song some of our young people were singing the other day, a song whose crude words and poor English suggest what we are letting happen these days. It goes:

Look what they done to my song, Ma,
Look what they done to my song.
Well, it's the only thing that I could do half right,
Look what they done to my song.

But let us together reverse that this week and come by God's grace to the point where each of us can look the other in the eye and mean it when we say, "There's a song in my heart." It's a new song.

I

A new song, we know, cannot be sung by "old men" — men old not in point of years of life, but men who, caught in the battle between the flesh and the spirit, permit the old man to hammerlock the new. Paul knew that. In fact, that is what he was saying in effect to the people at Corinth. The Gospel had been a power to these people living in this metropolis, a cesspool of vices of all descriptions. That second journey of Paul's was the instrument in the hands of the living God to make

these people sing. Christ was in their hearts, and they were new people.

But soon the old man reared his ugly head. You know the many reasons. But at the center *Christ was no longer there*. And the song died.

It still goes that way today. We know some of the things that smother the genuine song — things like suspicion, lovelessness, lack of trust, destructive criticism of one another, looking behind every corner for heresy without cause. You name it. And much of the song is gone out of the church, too, wherever men have denied the great truths in which millions of people across the centuries have found great joy. Wherever you have observed things like the denial of the deity of Christ, the Virgin Birth, the miracles of our Lord, where have you seen one note of joyful song added to the church? Wherever Christ is not first and last, the very center, there the song is gone. Take your favorite record, whether a Beethoven sonata or a great chorale, and before you put it on the stereo, drill a hole just an inch from center. You know how it sounds. What scratching and dreadful noise it makes!

II

You see, only new men can sing a new song. And only God can make men new. And we know how He does it. He does it in Christ by the power of His Spirit. So it is no pious optimism that makes us sing. It is something great and big and basic, something that enables us to sing not only in the sunshine, but also at midnight when the sun is gone for a while.

What is it that makes a Christian a man of song? Jesus said, "Behold I make all things new." He said to Nicodemus, "You have to be born again." He said that when He, Christ, comes into a man's life, he passes from death to life. He is new. You said it together on Saturday. "A man in Christ is new. His thoughts are new. His understanding is new. His hopes are new. His actions are new. All that he is flies under the 'newness' banner. The walls between a man and God and between a man and his fellowman begin to crumble and then collapse. Separating differences are ruined. Ancient rivalries and old struggles for supremacy disappear."

And what describes this newness best of all? A new strength, a new love, a new courage, a new hope? No. Reconciliation, the forgiveness of sins — that's what makes a man new.

It starts in a minor key. Man disobeyed God. He revolted. He is responsible to God, and the wages of a man's sin is death. Man is *judged*. Even his nature tells him he is a sinner. Even if sin is not considered a sin against God, it surfaces in relationship to his fellowman. He knows that he has wronged a brother and that he needs reconciliation if things are to be new and right again. But reconciliation with a fellowman is only partial at best. He needs to be right with God. He needs

to understand that his offenses against his fellowman are sins against the holy God. And not until he has peace with God can he be free to sing and live and celebrate.

And Christ came to do just that. True God and true man He was, and God through Him was the judging, redeeming, justifying God. That's the kind of God we have. We need to see it and feel it and say it to one-another again and again. How easy to take it for granted! If you had all the money in the world, you couldn't buy the forgiveness of sin, and if you had been the only lost one in all the world, He would have shed His precious blood for you and your forgiveness.

He has just been nailed to the cross. He looks down and sees all around Him the mob, the soldiers, the Pharisees, and He cries, "Father, forgive them." Have you ever heard anything like that? They are killing Him, and He asks His Father to forgive. And here he is with us today saying the same thing to us, offering this forgiveness that goes all the way back to Adam and Eve and takes away all the tragedy and burden and guilt of each of us.

And so we can sing a new song this day, because in Christ we are a new creation. We join Paul in saying to the Philippians, "For me to live is Christ." Because of Christ we can say, "For me to begin to live is Christ." At great moments in life, we sometimes say, "I've just begun to live." That's the way we express joy. Here is a man confined for years to a wheelchair who through some miracle suddenly can walk, and he shouts, "I've just begun to live!" Here is a young lady, slipping that ring over the third finger, left hand, and shouting, "I've just begun to live!" Paul always felt that way. Everything else was garbage. Education, security, social standing — no, that's not living at all. So it's been with all the giants. It was so with St. Augustine in the quiet garden, Wesley in a Moravian chapel, and Luther coming from the pages of Romans. And so it is with us.

It's like living in a new climate. Some people go to California, Florida, or Arizona for their health. In those climates, many of them can sing a new song. And here in Christ is a climate in which we indeed can sing a new song. Will we live in that climate these days?

And we sing it not only in words. It's an action song — loving God and serving Him, and loving and serving one another, and loving and serving our fellowmen. Christ gives us a purpose in life, sending us out to bring Christ who makes all things new. We are to be new men who take out the Good News and who rub noses in the realities of starvation and disease and racial hatreds and, following the example of our Lord, shout, "Thy sins be forgiven thee"; "Rise up and walk."

And this new song is the real test of the church, for it is the mark of the Spirit of God. The fruit of the Spirit, we know, is love, joy, peace, patience, kindness, goodness, fidelity and self-control. That's the song we sing.

So let's sing a new song — a song of Jesus and His love. Away with the minor key! Let's not spend our

time just clearing our throats, but rather — let's have an explosion of great song.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

An Old Song

From first to last this has been the work of God. He has reconciled us men to Himself through Christ, and He has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world unto Himself, no longer holding men's misdeeds against them, and that He has entrusted us with the message of reconciliation. (2 Corinthians 5:18-19 NEB)

Our new song is really an old song. We sing it many times:

I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.
I love to tell the story,
'Twill be my theme in glory
To tell the old, old, story
Of Jesus and His love.

It is an old, old song, certainly, in point of plan. Back of Bethlehem with its cradle and song, back of Sinai with its thunderous pronouncement of the Law, back of Eden with its dreadful fall and perfect beginning — back, back into the very heart of God and eternity this song began, that God would be in Christ reconciling the world unto Himself.

And by God's grace we know well this old song and know it better than life itself. There is no doubt about it. There are many things of which we are not sure, things in the daily affairs of men. Why do the righteous suffer and the wicked prosper? "Why?" is a common question of life. Then there are portions of God's Holy Word that are dark and mysterious and so far above the comprehension of man. Yet, whenever we face these deep, dark secrets, we are grateful that there are some things of which the Spirit of God has made us so very sure, some deep and yet simple things which God has implanted through His Word and by His Spirit so indelibly in our hearts. And here is one: "God was in Christ reconciling the world unto Himself."

I

The old song goes back to Adam and Eve. It tells of man's sin. And what are we really talking about when we talk about sin? A modern pagan wandering into one of our Milwaukee churches last Sunday and listening to our morbid confessions of guilt and our hymns and sermons might think he had wandered into a reformatory or mental hospital by mistake. We often say, "Tell it like it is. We want the facts, man." Scripture does. Sin is one of the first facts to enter man's

world. The Bible tells how the first man and first woman were disobedient. They wanted to be like God and revolted. From then on it is the story of sin. In their great crusades for social justice the prophets declared fearlessly that the great fact which polluted society was the fact of man's sin. Most of the so-called simple teachings of Jesus were addressed to sinners. So if we are obsessed with sin, it is because the Bible is.

And sin is all about us today. The headlines tell the story — crime, war, violence. But you needn't read the headlines. Better yet, look in the mirror. And it has nothing to do simply with what we know as Victorian morality. There is a reductionist view of sin so prevalent today. Think of the millions in lily-white congregations, sometimes right in the heart of the ghetto, throughout our land, who think of sin simply as a matter of parochial morality. Sin for them is drinking, smoking, gambling, cursing, adultery, robbery, putting the wrong construction on things — all the things we seldom do. A giant is turned into a pygmy, a monster into a puppy.

But you and I can't sing the old song until we recognize sin for what it really is. It is the total corruption of our whole being, man spiritually blind, dead, and an enemy of God. Sin destroyed the bliss of Eden and ushered into the world all the woe we know. All the poverty and sickness and death and war and rumors of war — all is directly traceable to human sin; and all is but the prelude of the thunder of the judgment to come. Sin is a condition by nature that totally permeates our whole being and brings forth fruits, evil as they are, in our personal lives and throughout society and in the church. Sin in society, certainly — racism, poverty, inhumanity, and indifference toward it — and sin in our personal lives too. When we take our lives and compare them with all that God expects of us, when we think of how we become indifferent to the great Good News or how we judge and condemn people, how we sing the old song of the old man — well, you know how it is. Sometimes when we get out in the sordid stream of life and see people whose lives are so corroded and dirty, the winos and women of the street, we stop and think, "This, and much worse, I must look like to God." Then when we realize the consequences of it all — "the wages of sin is death" and, as Paul writes to these Corinthians, "we must all appear before the judgment seat of God" — we cry out, "God, be merciful to me a sinner!"

The folk song says: "O sinner-man, where you goin' to run to . . . All on that day?"

To Christ! Because I cannot pay what I owe. So I cry, "God, be merciful to me a sinner!" And God is not looking for those who call themselves saints, but for sinners who ask for nothing but mercy. God can do something for the publican — but not for the Pharisee.

II

The answer to that prayer is what the old song is all about. It's about Christ and what He did. If it is possible to make a pygmy of sin, it is also possible

to make a pygmy of Christ and to reduce the work He came to do. Paul says, "Christ died for all." As Luther said, it is our understanding of that little preposition *for* on which hinges our eternal salvation. Almost everyone today who knows Christ will say that Christ lived and died for you. Many simply mean He lived and died as an example to follow, a great teacher sent from God. But if that were all the old song is about, it were a minor song indeed. Then He lived and died in vain, and we would be without hope. Imagine a strong, speedy athlete telling a poor, hopeless cripple that to win a contest you must do as I do, run as I do, jump as I do, fight as I do. There is only one meaning to the word *for*, and it means "in my stead." As Paul says, "God made Him to be sin for us." In the sight and judgment of God, when Christ died on the cross, I died. His obedience was mine. His payment for the penalty of sin was mine. It was the adequate abundant payment for the redemption of a lost world. By His stripes we are healed. And He rose again. God accepted that sacrifice as complete sacrifice and satisfaction of His divine holiness and justice, forgives sin, and receives sinners who by the call of the Spirit come to Him in faith.

Isn't it amazing! Being justified by faith we have peace with God through our Lord Jesus Christ. In Christ, God changed us from enemies into friends — He reconciled us. He calls us today not servants, not first of all disciples, not soldiers, but *friends*.

And that, friends of God, is the heart of the whole church. Some people today define the church as "doctrine" — but doctrine is fruit. The root of the Christian faith is not first of all propositional. The devil knows everything too, and he trembles. Nor is Christianity living by the book. We know people so antiseptic we really don't care to associate with them. The heart of it all is that which the Bible reveals: reconciliation. God came to man, made us friends, washed us from our sins in His own blood. What a gift! "YOU ARE MINE." His forgiveness is not only one of the many facets of God; it is the outstanding characteristic. He is merciful, gracious, forgiving iniquity.

Albert Einstein was a liberal Jew who lost everything under Hitler. A college professor told how one day a group of very sad and unhappy people were taken to a university chapel, so down in spirits. But Albert Einstein was brought in. And he patted them on the back and gave them a word of encouragement. And what a difference it made! Why! Greatness had visited their misery. It gave them a new life, a new hope, a new love, a new courage.

And that's the old song, still to be sung today. Greatness has visited our misery and given us life and hope and forgiveness, and we can throw back our heads, square our shoulders, and really sing.

But the old song doesn't stop there. It has to do with our behavior. Christ died for all that they who live should not henceforth live unto themselves. We are "entrusted" with this message of reconciliation to be today's herald angels, singing the old song first sung of

the Savior over Bethlehem's hills. Just think: God trusts us! What a compliment! What a responsibility!

But how can we be ambassadors asking people to be reconciled to God if we are not first reconciled with one another? "This is My commandment, that you love one another as I have loved you." Christ summons us to slam the door on all suspicion, all jealousy, bitterness, recrimination, prejudice, fear, and asks us to live for and not against one another. In a world where men are rushing headlong to destruction, there is no time for petty infighting and rivalry. Do you sometimes get the impression that we "fiddle" while the world around us is aflame with the fire of heathenism and the pleas of men are crying out the needs of body and soul, "Come, come help me"? Can we find nothing better to do in a dying world than to have endless debates about so many matters that are sometimes academic and will be answered in heaven? This is not a plea from Paul, least of all, to ignore that which God has revealed, but it is a call for a new spirit that comes from an old son — a new love, a new sympathy, a new joy, peace, patience, kindness, goodness, and the deepest loyalty to the Lord of the church — to go out and say to people "The Lord delights in mercy," and then to show them by our love, "So do we."

How easily the emphasis on right belief can lead to a neglect of an equal emphasis on right behavior. It is often commonplace that in the contest between orthodoxy and ethics some choose orthodoxy alone. It is also a commonplace for forgiven man to be so unforgiving. Like that rascal servant whose Lord forgave him the debt, we find that forgiveness is easier to receive than to give. "LORD, IS IT I?" But to be forgiven we must forgive.

Jesus looked at Peter, and that look sent him out crying in the night. What was in that look? Anger? No. Reproach? Perhaps some. But above all, love — a look of love that reached him and lifted him and inspired him to give his life. Christ is looking at us this day. There is the same love. And He is saying, "I trust you. I trust you with My word of reconciliation."

Can we sing the old song together:

Amazing grace, how sweet the sound
That saved a wretch like me.
I once was lost but now am found,
Was blind but now I see.

A Marching Song

We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God! Christ was innocent of sin, and yet for our sake God made Him one with the sinfulness of men, so that in Him we might be made one with the goodness of God Himself. (2 Corinthians 5:20 NEB)

Our new song, which is really an old song ever new, is also a marching song.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

I

Nineteen centuries ago a marching order was given by the King to Christian citizens, children who by faith in Jesus Christ and His grace had been made citizens of a higher kingdom. He had a plan for His church: "Go ye," He said, "go and make disciples."

This was not the first time He had spoken of a plan for His church. Do you recall the hours before His betrayal, suffering, and death? Twelve communicant members sat at the feet of a Master who had no place to lay His head, who was born in a borrowed stable, rode into Jerusalem on a borrowed animal, was eating supper in a borrowed room, and was to be buried in a borrowed tomb. He was instructing His disciples in His plans for His church. Those walls were not to hold His church. They were to be broken down. His church would grow to man's size. It would not be easy. Fishermen were to become preachers. How absurd that must have sounded!

If Jesus at that moment had told Peter that before his course was finished he would follow the Master to a Roman cross; had He told Thomas that before his course was run he would be buried in the jungles of the Euphrates; had He told James that he would die at the hands of Herod; and John that he would be banished to a desolate island, do you suppose they would have gone? He didn't tell them what lay ahead. He said only, "You shall receive power from on high after that the Holy Ghost has come upon you." And that's all they needed. Fishermen did become preachers. At Pentecost the whole church sang a marching song. It was on fire. It was a witnessing church. It knew why it was there, to be the light of the world, a lamp set on a stand.

And out they went. If you wanted to be where the action was in those days, you wouldn't spend much time in a church building but out among people at the riverbank, in the synagog, at the house of Lydia or Priscilla, in the street, on shipboard — witnessing where you were.

That marching song was heard in Peter's great Pentecost sermon, in Paul's message on Mars' Hill, in Stephen's valiant testimony before the Sanhedrin. Not only did the fire fall on men like Peter, James, and John — it fell on all. Peter could think only of the wonderful prophecy now fulfilled: "Your young men shall see visions, and your old men shall dream dreams. I will pour out My Spirit on all flesh." And what were they all saying? "We implore you, be reconciled to God."

"In Christ's name," they implored. Ambassadors,

Paul calls them. He himself had been one and still was one to the people of Corinth. An ambassador is one who is sent by another, represents another, and speaks for another. A privilege indeed it would be to represent our government before the people of another land. What a much greater privilege it is to represent the Lord of life. You pastors who preach and teachers who teach and laymen who march out in the stream of life, what a privilege to represent Him to men everywhere for whom He has a word of reconciliation, even though that message is carried in earthen vessels!

This marching song is central in the Christian life. Evangelism is never optional in the New Testament. It is not, "You *may* be my witnesses," but, "You *shall*" It is inescapable, for "you shall receive power after that the Holy Ghost is come upon you, and you shall be My witnesses."

And what is the song? The ambassador is not speaking something he dreamed up or created. He is sent by God to say something for God. That message is centered in an event. That's the great difference between the Christian religion and all others, the difference between the Christian religion and philosophy, between the Christian religion and secularism. The event is what God did in Jesus Christ. "It is not ourselves we proclaim," says Paul, but "we proclaim Jesus Christ as Lord." You know how he said to these people, "I declare unto you the Gospel which I preached unto you, which you have always received, how that Christ died for our sins according to the Scriptures, that He was buried, that He rose again on the third day according to the Scriptures." He knew there was no other way to God than through Jesus Christ. There is only one way to heaven after death and to the abundant life now, and that's the Jesus way. All the world is to know that they may try as they will through self-righteousness, self-help, self-reliance; they may seek where they will; but neither is there salvation in any other. There is no other way than through Jesus, who died on Calvary's cross for your sins and mine and for those of every man of woman born. "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me." The King of kings said that.

This is the heart. This is the center. It's so easy to wander away from it, to substitute for Christ as Savior a wandering carpenter who taught some good things and gave to men a good example. When this happens, it means we have lost a great faith anchored in a particular event which took place at a particular time. At the heart of the message is the insistence that God acted in Christ. The initiative was His. And whenever we forget or lose sight of this, we sing a vague and unconvincing song. As ambassadors of Christ we are to sing the love of God not in a general way, but we march and sing of that love of God that says, "Christ was innocent of sin, and yet for our sake God made Him one with the sinfulness of men, so that in Him we might be made one with the goodness of God Himself."

II

And how do we sing this marching song? Every marching song has a "hurry" about it. There is an urgency. The purpose of our march is not to put men in a meditative mood but to be the Spirit's agents in bringing them to a real conviction. When the house is burning, it is not time to study the history of firefighting. That's the time to turn on the hose or, if necessary, to beat out the flames with your bare hands.

Our march demands this urgency for a number of reasons. There is the nature of the message itself—that's why we "appeal." We plead, "Be reconciled!" Heaven and hell are not figures of speech.

Then there is the vast field to be harvested. Some 78 percent of the world is without Christ. Only 59 percent of our country is churchied, and 20 million of our high school people are growing up as spiritually illiterate as if they had been living in the jungles of the most desolate island. Of the three billion people in the world, only 750 million have heard the Good News. Someone has estimated that if all the non-Christians in the world were placed in a single line, that line would be 300,000 miles in length and would circle the earth 12 times.

There are also the needs of the world here and now. If we listen to Christ, we know that society cannot be regenerated except by the regeneration of the individual human hearts.

There is the life of the church. The church is only always one generation away from extinction. Let any one generation of Christians mute their voices in testimony to Christ, and the midnight blackness of a world bereft of hope will cover all the earth.

And because of the urgency we need to sing it with every means of persuasion. In our day, when every cause and product is using every possible means to influence people, we need to go all out. Nor are we to avoid emotional appeals assuming that valid decisions are made only in the atmosphere of cold intellectualism. Nonsense! Men act when they are emotionally stirred. We are to sing it through our giving—individuals and congregations seeing beyond their parochial limits, determining to sacrifice to spread the Good News.

It's a song to be sung with enthusiasm. It takes God's Spirit to do that. Bruce Barton wrote: "If you can give your son only one gift, give him enthusiasm." That's what we need. Savonarola had enthusiasm, and Florence shouts for an hour, "We will have no king but Christ."

It's a song to be sung confidently and courageously. Often we are so timid. We have a lack of confidence in our faith and in our God. When we rub shoulders out there in life with those who ignore Christ, we are less than bold in our ambassadorship. There are times when the sheer weight of non-Christian attitudes overwhelms us, and we save our witness for the safety of the sanctuary on Sunday. We almost apologize at times. No one is asking for an overbearing piety in the streets of life but for a great confidence in this Lord who has given us this dignity. When we think of this Christ, who

died and rose again, who lives and rules, can anyone apologize for Him? And when we think of the massive testimony of the church throughout the ages, should we feel inferior when among unbelievers and cynics? We are *His* ambassadors!

And if we as a church are going to sing a marching song, then we need to be in step and sing together, following the beat and direction of our Lord. United we stand, divided we fall. Paul was appealing to the Corinthians to be reconciled so that they would be, as he put it a bit earlier, letters known and read by all men.

They were to be living letters, says Paul, commending Christ by words, written or spoken, and by deeds of love wherever they went. They were to commend Christ by their very lives. There is no more convincing testimony than this. In the early church pagan husbands were won for Christ through the virtue of their wives. They fed the hungry and clothed the naked and visited the sick, and their brotherly love attracted worldwide attention. "See how they love one another," people said. Living letters they were, commending the faith by putting it into practice.

And so our marching song must tell people how wonderful it is to be a Christian. One valid argument for Christianity is still a Christian character. The man outside of church may be critical of theology or the institution, but often the sight of one consecrated Christian living the faith he proclaims will at least temper if not silence his criticism and launch him on the road to Christ.

What kind of song are we singing? Today there are thousands of people of another persuasion ringing the doorbells of this city. And by God's grace you and I have such a certain sound. God was in Christ. Are people saying of us, "See how they love one another"? Paul, you know, scolded the Corinthians for their hypocritical conduct. "You should be ashamed of yourselves," he thundered in effect. "Have you no decency, that you bring the faith into disrepute by your disgusting behavior? You have made Christianity the laughing stock of the world." Incidentally, he didn't write off this Corinthian church as a failure. He didn't wash his hands of it. He knew that the Gospel is like music for which instruments have not yet been invented to play it adequately. For God forgives, and God forgets, and God by His Spirit empowers. And He reminds us in love:

You are writing each day a letter to men.

Take care that the writing is true.

For the only Gospel that some men will read
Is the gospel according to you.

And He will be with us. We do not march alone. His Word does not return void. It prospers. Only when the headlines of today become the footnotes of eternity will we know how God has used us in His service.

So let's march this day and sing together of Christ, whom "God has highly exalted and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth

and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

A Love Song

For the love of Christ leaves us no choice, when once we have reached the conclusion that one Man died for all and therefore all mankind has died. His purpose in dying for all was that men, while still in life, should cease to live for themselves and should live for Him who for their sake died and was raised to life. (2 Corinthians 5:14-15 NEB)

Our new song which is an old song and a marching song is really a love song. And our love song has two parts, absolutely inseparable, and surely the ABC's of the Christian faith. It sings of God's love for us and our love for Him and for one another and for all the children of men.

St. Paul was always excited. Even his enemies noticed it. Festus as much as told him he was crazy (Acts 26:24). They couldn't understand how Paul, a citizen of no mean city, trained at the feet of Gamaliel, could think and speak of this one strange thing alone. But Paul understood. Upon him, the former persecutor, so injurious to the church, the knowledge of Christ's love first dawned on the Damascus road, where the risen and exalted Christ appeared to him and took his days and years away from him and placed them in the service of eternity. The hand that penned the indictments sending the followers of Jesus to a martyr's death now penned the most exquisite letters of God's love. The heart that beat with joy at the stoning of Stephen now beat in never-ending joy at the height and depth and length and breadth of God's love. He could sing love songs, even at midnight, because God had sung His love song first.

I

In beautiful simplicity Paul here sums up the Master's love song in four little words. "He died for all." He, Christ, heaven-born and earth-born too. Jesus, Son of God and Son of Man, and both in one. Christ, to whom Paul dedicates that immortal doxology when he writes to Timothy (1:17), "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." HE loved us. HE DIED. That's what His love prompted Him to do. For that purpose the great God became incarnate. And by that is meant not only temporal death but death all the way—absolute separation from the Father, the giver and source of life. Hear the inconceivable terror of it in His cry, "My God, My God, why hast Thou forsaken Me?"

He died for ALL—for you and for me. This is no love like ours, fickle and small, that rises and falls, that is present in morning and evening worship and gets lost in the wilderness day. And at the heart of it Paul saw Christ's love for *Paul*. Jesus shed His blood for him. And that same love went out to all. And who are we all whom Christ so loved? To the Romans Paul said: "Christ died for the ungody . . . but God commendeth His love toward us in that while we were yet sinners Christ died for us." And here we are again this morning, I, a sinner standing before sinners, all of

us knowing how miserably we have failed, just yesterday and today, in spite of our promises.

We have closed our eyes to Christ's hope for us — taking, taking, taking His love and failing Him so, forgetting what He said, "This is My commandment, that you love one another as I have loved you." If someone who had never been in the company of disciples, who had never heard the word of Christ, had been with you and me yesterday, what would he have seen and heard a time or two? — recrimination, suspicion, jealousy; not peace and hope and love and long-suffering. We join Paul, each of us looking in the mirror of God's Law, calling himself the chief of sinners — and meaning it; for "the good that I would, that I do not, and the evil that I would not, that I do. . . . O wretched man that I am, who shall deliver me from this body of death?"

And then again there shines out this word *FOR*. Christ died *for* me and *for* you. God accepted that sacrifice, and in the resurrection of His Son, our Lord, declares us "Not guilty" — and we are saved to celebrate right here and now and in all eternity. And He pleads with us to sing our love song right here and now.

II

What does that mean? God had sung His love song. Now Paul could sing his own love song: "The love of Christ constraineth me." Every language foreign to us has some words difficult to put into English. And Greek is the same way. "Constrain" means to compel, to force. The Revised Standard Version says, "controls." J. B. Phillips puts it, "The very spring of our action is Christ." The New English Bible says it in words perhaps still clearer: "The love of Christ leaves us no choice." Still another translation says, "The love of Christ monopolizes us." And that is close to the heart of our love song. Christ and His love have the exclusive right to us. Christ and His love enslave us to Him. And Paul beautifully and simply circumscribes the meaning with the words, "His purpose in dying for all was that men, while still in life, should cease to live for themselves and should live for Him who for their sakes died and rose again."

In a book entitled *On Being Fit to Live With*, the story is told of a Mexican mother who died and left eight children. The care of the children fell on the eldest, a girl just 17. Courageously she worked, cooking, washing, caring for the other seven. When one day a neighbor commended her for her devotion, the girl replied, "I can't take credit for something I 'have' to do." Replied the neighbor, "But you don't have to. You could get out of it, you know." The girl thought for a moment and said, "Yes, that's true, but what about the 'have to' that's inside of me." She had an inner *must*.

Jesus had an inner *must*. "I *must* be about My Father's business"; "Other sheep I have which are not of this fold. Them also *must* I bring." Or think of the day He saw that wee little man and said to the tree-climber: "Zacchaeus, you come down; for today

I *must* abide at your house." And on and on the *must* of love took Him until He sees ahead the green hill outside the city wall, and yet He goes on. Why? "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things . . . be killed, and be raised again to life." And good John, by the Spirit's power, capsules it all with the great words of our Lord, "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life."

Paul was human. He had moments of weakness and frustration. But whenever he was tempted to throw in the sponge, he then listened again to God's song of love, and he himself would sing and sing and sing his own love song. He had this *must* inside.

And so with us. The joy of being returned to the Father's house, where the father prepares a feast and there is singing and dancing. There's a *must* inside. We *must* sing. It *makes* us sing. The earth is the Lord's and we are the Lord's, and therefore the earth is ours in a fresh stewardship. Everything gives us increased pleasure as we "frolic in the company of God," and we can't shout down or stamp out this compulsion inside. We hear His call, "Go into all the world," and there's a "have to" inside. We see the downtrodden and lonely and drugged and dissipated and isolated and poor and sick, and we hear His word, "Heal the sick there and say, The kingdom of God has come closer to you" — and there is a "have to" inside. In the work of the church Christ has a monopoly on us — our time, our talents, our possessions — and asks us to celebrate as we put them into His service. No complaint — only excitement. No cost that we can possibly afford can be too great for what we dearly love. Why do we work? Why do we give? Not because of what other people may see and think, not because of our need to give or because of the need of the church, but because of an irrepressible desire to respond to Him who gave His life for us. Why evangelize? Not because we want the church to grow, but because like the apostles we can't help but speak the things we have seen and heard. Why live a Christian life? Not in fear of judgment, but "He died for all that they who live should not henceforth live unto themselves but unto Him who died for them and rose again." Why worship? Because it's His house and we can't stay away.

But again, if we are going to sing that kind of love song, it *must* be genuine. We need to have another *must* inside. We *must* love one another. In honor we *must* prefer one another. How can we go out and reconcile in this hate-filled society if we have not first learned to love one another — to bear one another's burdens and so fulfill the law of Christ?

And where does that power come from? There's a favorite story among southern people that comes out of the Civil War. A young girl living in Mississippi had two brothers missing in action. She knew only bitterness toward the soldiers of the north. One night she went to church. About 30 people were there. The pas-

tor said, "Let us pray, not only for ourselves, but for our enemies." "Pray for the Yankees?" cried one man whose son had been killed in battle. "What do they care about prayer?" "I don't know," was the answer, "but I know that God cares for them. A man who can't pray for his enemies can't pray." And just at that moment there came the sound of horses. The minister said, "It's the soldiers from the north." In a few minutes the door opened, and an officer stepped in, and removing his cap, he said, "We would like to worship with you. May we? We do not want to force ourselves upon you. I will step out while you decide." All was quiet as the door closed. Finally an old lady said to the girl, "You have suffered the most, what do you say?" And with the words of our Lord, "Father, forgive them," deep in her heart, she said, "Let them come in." Quietly they shuffled in. When they were seated, the minister asked, "Can any of you lead us in a song?" A slender, dark-haired soldier arose, and together they sang the most wonderful love song:

There is a green hill far away,
Outside the city wall,
Where our dear Lord was crucified,
Who died to save us all.

I am not suggesting that we are having here a Civil War, although we well know how the Old Man can rise up and drown out our song of love. But I am asking us to remember what this holy infection of Christ's love can do. It can and will do it to and for us. Will we let it? It can do it to this hate-filled and war-weary world. Do we see what it would mean in this time of turmoil and distress in the world for people to see a body of men and women who despite some differences can hold hands as they say, "I believe in God the Father, who created me and preserves me. I believe in Jesus Christ, Lord and Savior. I believe in the Holy Spirit, who brings me to faith and keeps me there." And if you and I are to play a part, however small, in bridging divisions and healing hurts, we must act in the confidence that Christ can do it. It is the basic belief that God in Christ is still at work in all our tensions reconciling the world unto Himself.

There is only one place to catch that infection and find the music for our song. It is at the cross — where Christ infects us with the same radical love. We turn to our brothers and claim them as brothers not because they are attractive, not even because they want it, not because their badges are red or white or blue or green, but because, like our Lord, we cannot do less. There's a "have to" inside. We love because He first loved us.

Oh, yes, there's a song in our heart right now — of Jesus and His love.

An Endless Song

But Scripture says, "I believed, and therefore I spoke out," and we too, in the same spirit of faith, believe and therefore speak out; for we know that He who raised the Lord Jesus to life will with Jesus raise us too, and bring us to His presence, and you with us. Indeed, it is for your sake that all things are ordered, so that as the abounding grace of God is shared by more and more, the greater may be the chorus

of thanksgiving that ascends to the glory of God. No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them far. Meanwhile our eyes are fixed not on the things that are seen but on the things that are unseen; for what is seen passes away; what is unseen is eternal. (2 Corinthians 4:13-18 NEB)

There's a song in our hearts. It's an endless song. We have to sing it endlessly because God comes endlessly to our rescue and give us joy, joy, joy deep down in our hearts. Paul was the same way, because God was always picking him up. That's why his was an endless song of praise and proclamation. Once rescued, he knew what he had to do. For him it was not the cloister, but the long road, the dangerous voyage, the prison cell, because men alien to God needed the good news.

And why did he speak out? Because he believed. He really believed. He just had to bring to others the good news brought to him by Christ. How he did it is a matter of marvelous record. He, who was the "chosen vessel" to bear the name of Jesus before kings and princes and the rulers of Israel and people everywhere, took the good news for the most wonderful march of victory and conquest the world had ever seen. Together with others, and fired by the same spirit of Pentecost, he could soon see the twin parables of the mustard seed and the leaven come to glorious fulfillment. From a tiny seed there grew a mighty tree, extending its branches throughout the world of that day, with the leaven penetrating, transforming, sanctifying individuals and institutions of society everywhere. Paul never stopped singing, because he believed.

We believe too. We are here this morning as men of faith, ready to sing again. And after yesterday, too, when we had our moments of falling. Our faith, born of the Spirit, is ready to receive again this day what Christ has to offer. What He has to offer has been repeated day after day, but never for a moment can we exhaust its meaning. Christ's perfect obedience is ours. His payment for the penalty of sin is yours and mine. God looks upon it and declares us just because of what Christ has done for us. And being justified, we have peace. Peace, after the way we've fallen short? Yes, because right here and now, as certainly before, we come to the place where nothing can restore our integrity but the free pardon of God. "How often must we forgive?" is our repeated cry of smallness. But His mercy is new every day. That's why ours can be an endless song:

Oh, happy day when Jesus washed my sins away
And taught me how to watch and pray
And live rejoicing every day.

Happy day, because every one of us is in faith assured that our sin is washed away and that we are not held accountable. Happy day, because otherwise we couldn't look *one another* in the eye this day or *ever* face our God, and we would have to carry our guilt all the day long. But the burdens of yesterday and even this morning are no longer ours — because these things

are washed away, and we are free — free for a new and better effort. Happy day, because we cannot forgive ourselves; only God, whose laws we have broken, can do that. And there is nothing cheap about that forgiveness. You know the cost, you know the grace of our Lord Jesus. That's why that grace is always beyond our understanding and why our song will never stop. We are certain that God pardons, not because we deserve His pardon but because He has declared Himself to be a pardoning, reconciling Christ. So here we are confessing together, "Against Thee, Thee only have I sinned and done this evil in Thy sight." Bringing this sacrifice of a broken heart, we see our rags turned into riches as He puts a ring on our finger and welcomes us into His holy house to eat, drink, and be merry. And if it means to you what it meant to Paul and David of old, then you can't help but sing an endless song: "O Lord, open Thou my lips," in endless song, and "my mouth shall show forth Thy praise."

I

It was *not easy* for Paul to sing an endless song. There were all those perils, all those beatings and shipwrecks and stonings and toil and hardship and many a sleepless night. Hungry he was, and often thirsty too — and even the thorn in the flesh buffeted him by day and by night. Yet he always sang. Oh, he would have rejoiced to be relieved of some of these hardships. He prayed for it. The answer was the answer of grace. God knows what He is doing and why He permits us to do what we do. People who are secure and stable and undisturbed can grow fat, and soon the song is gone as they die a spiritual death. That's why Amos could thunder, "Woe to those who are at ease in Zion."

It is not easy for us to sing our song at times. Sometimes we would like to stop, to throw in the sponge. We have no troubles like those of Paul. Many of our troubles are of our own making. There is our small talk, our little courage, our little sacrifices. Yet we do have a hostile world with hostile people. But He never told us it would be easy. He only sets before us today an open door and promises grace for endless song.

He bids us lose our life in His song. When he issued His invitation "If any man will come after Me, let him deny himself and take up his cross and follow Me," he added these words: "For whoever shall lose his life for My sake shall save it."

II

Why is it Paul could always stay singing? Why was he always confident? He knew he was not alone. Three times Paul says it as he thinks of his struggles: "We do not lose heart"; "Therefore we never cease to be confident"; "We are confident, I repeat." And why? Because Jesus was alive. God had raised His Son to life. It was no dead king that met Paul on the road to Damascus. It was not a dead king that loosed the shackles at Philippi and sent him to be beheaded. No dead king that sent Peter to death on a cross. That's why Paul and all the rest never lost heart. Opposed,

arrested, beaten, jailed — they knew no discouragement. Jesus was alive! The stone had been rolled away, not so Jesus could get out but so the disciples could look in. And we've looked in. And we know we have no dead king today. He who centuries ago took men and made them both recipients and channels of His grace can do so today. And as you and I make music for Christ, we know we are not alone. The same Jesus who before His ascension gave the commission to go into all the world and make disciples also promised, "Lo, I am with you always," and prefaced it by saying, "All power is given unto Me in heaven and in earth."

It meant more. Because He lives, we too shall live. He had promised, "Where I am there shall also My servant be." And Paul's eyes were on that goal. Troubles would be short-lived. The eternal glory outweighed them. What did they have to lose? Their lives. One day they would lose them anyway, and then would come the glory. First the cross, then the crown. There would be a final victory. There would be victories now, but the final victory was assured. That gave meaning and purpose to all of life. "No wonder we do not lose heart. . . . Our troubles are slight and short-lived, and their outcome an eternal glory which outweighs them far." That means heaven, where in His presence there will be fullness of joy forevermore. The world may scoff at our song today. But tomorrow will come. Of that we are sure. On Good Friday they scoffed at Jesus. But had they ears to hear, they would have heard the victory of that cry, "It is finished," and seen the thorns of His crown turned into diadems of glory. And so our eyes are fixed not on the seen but the unseen.

And our song today has a purpose. The goal of our singing is to have others join us in this song. That will make the song all the better — for "As the abounding grace of God is shared by more and more, the greater will be the chorus of thanksgiving."

This text speaks to us of great stakes — the mighty alternatives of endless life with Christ in heaven or without Him in hell. This is what made then and makes today our song an endless one — as we work never giving up, with zeal and energy. We want that heavenly song to be thunderous and others to join us in it — even in this life singing lustily with millions of others, warming up for heaven's concert in praises that ring out. And we know the only way people can get there, you and I and everyone else — there is only, *only one way!*

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed
With joy shall I lift up my head.

An endless song indeed! Joy in song was there at the beginning when the morning stars sang together and all the sons shouted for joy; and joy at the end — "Blessing and glory and wisdom and power and might be unto our God forever and ever."

But that final song needs to be rehearsed — *now*. If you and I are going to sing it in heaven, we had better sing it together now. Heaven begins right here —

its work, its song, its love. We ought to live right now in the foretaste of it all.

If we want to live with Him,
We must also die with Him
Till we reach the promised land
Where we'll live forever.

And when we know what is at stake, how we ought to endlessly sing of this promise to others! That is God's will for all of us: "Make disciples of all nations." Tell others about the stars at their fingertips. Tell them there is no salvation in any other save Christ. There is much of which to sing. In a day when men like Nebuchadnezzar boast of power and might and wisdom, plead with them to recognize their humble dependence on God, to hear Jesus say, "Without Me you can do nothing," to hear the voice of God saying, "Know that I am God, not some vague being, but Father, Son, and Holy Ghost, Absolute Sovereign, Preserver. But above all, tell of Christ, who gave His life a ransom for many."

Will we not sing that song better than before? Will we not give the best that we are and have to that? As we meet people, we who are equipped for our singing through Word and sacraments, will we not plead with them to accept the reconciliation and the abundant life in Christ? Challenge people! Say, "The past has tried all human plans for happiness. We've tried indifference to God's grace and discovered if we didn't believe in

Him we would not be human. We've tried science, but when we put men on the moon and measured the planets and split the atom, we found new names and new places, but we still have the same old problems of sin and warfare and hatred, and our deepest problem of sin is not resolved. There is only one thing to do, and that is to come to God through Christ."

Say to them, "Men will kneel in the ground for a bone to provide the missing link between man and beast. Will you not kneel for a moment in the dust of Calvary and looking upward find suspended between heaven and earth that link that will bind you forever to God and happiness?"

Brothers, sisters, we are one,
And our life has just begun.
In the Spirit we are young;
We can live forever.

With the church we celebrate;
Jesus' coming we await.
So we make a holiday;
So we'll live forever.

Sons of God, hear His Holy Word,
Gather 'round the table of the Lord,
Eat His body, drink His blood,
And we'll sing a song of love.
Allelu, Allelu, Allelu, Alleluia.

AUGUST C. BERNTHAL

EVENING DEVOTIONS

I

MATTHEW 8:23-27, ESP. 26

In the Name of Jesus

That must have been quite some storm back there on the Sea of Galilee, enough to frighten seasoned, hardened fishermen out of their wits, enough to convince men who had ridden out many a storm on that same lake that they were perishing. All of their experienced efforts were futile. Every trick of their trade that had stood them in good stead many times before was useless. It was just too much for them. Through their spray-soaked eyes all that they could see was the end. By every assessment of what was only too plainly visible there was no hope. Every time they tried to reassure themselves with memories of past storms followed by sudden calms, the howling wind and the swamping waves snuffed out all such self-assurance like a match flame in a hurricane, and they could only stare into the abyss of their present where there was no light.

"Ah," we say, "but that is not quite true. After all, Jesus was in the boat with them, and so it could not have been as desperate as it appeared. Weren't these men Jesus' disciples? Hadn't they already learned a great deal from Him? Hadn't they already been eyewitnesses to any number of miracles? They were actually safer than they had ever been in their mothers' arms, and they could no more perish than this earth can fall out of the hands of God." And that's great! Actually terrific! No less should be expected of us as we sit here under a story of which we already know the end and in calm detachment evaluate the faith and the response of some men who should have known better because they already had so much more than we have in the Jesus who was visibly and personally present with them. And with that we can superiorly go back to the business which has brought us together and handle our problems with our great or little theological acumen and face up to our issues in the self-assurance that we will yet manage them because surely Jesus is here with us. We certainly invited Him in, and we can confidently get on with it now, because He is sure to be there where two or three have gathered together in His name.

And with that we show that we are as blind as the disciples, because we are not willing to face up to the possibility that we don't know what we are talking about. We're not going to hear Jesus at all, neither out of this story of which we know the end as well as the beginning and the horrible middle, nor out of what is said and confidently concluded by our vote at this convention, unless we let Jesus rebuke us corporately as a Synod and individually as professed disciples with

Why Are You Afraid?

No sooner do we apply the name "church" to ourselves as a synod, and to our actions as a convention,

when our Lord Himself shows us that we had better first see ourselves back there in that boat which these men were convinced they had entered to their doom and where all of their very best efforts amounted to no more than their own blowing into the teeth of the gale. Otherwise we do not even begin to realize what was going on back there, and we're not about to understand what's going on right here and now. That was the church back there. If the outcome had been what these men were predicting on the basis of their own best experience and the evidence at hand, not only would they have perished, but we with them. There would have been no church because there would have been no foundation on which to build it, and, by all that was visible, neither would there have been a Jesus Christ to hold it all together as the chief cornerstone. Let the storm have its way and let the safety of these men and their boat depend on what they were able to do, and it must be obvious even to us that there never would have been apostles, and Jesus Himself would have become food for fish, and at best we would still be sitting here and trying to build each other up in the hope that the Messiah will yet come and that our world has not been forgotten by God.

Well, then, what *does* this mean for us who claim that we are the church today and that our business here is church business? Whatever else it may mean, it certainly gives us the humbling reminder that the church's present and future are as little dependent upon us and our efforts, seasoned and experienced churchmen though we may be, as the safety of that boat, which involved our present, depended on the skills and the knowledge and the efforts of the disciples. Can't we picture these men resorting to every device that had helped them in past storms, bailing with all the fury which their hardened sea-muscles allowed, throwing overboard everything that might be a hindrance, shouting at each other to try this because that had failed, even for a while encouraging each other that it might not be as bad as it seemed? You can almost see Peter taking charge and working twice as hard as all the rest, stuffing seams that were opening under the force of the storm while the others pitched out the water that came in faster than they could throw it out, doing his best to bind it all together with whatever was available and thus doing his very best to keep it all from breaking to pieces. Might it be that they even called each other names in their pithy fisherman language because given suggestions were not heeded, James arguing with John, his brother no less, each accusing the other of being the stupid one who had gotten them into this mess to begin with? And all of it was to no avail as these men fell back exhausted and frustrated, hopeless and helpless, while the storm raged on and their certain destruction became more certain still. Finally, when there was no other possible "out" left, driven by total despair of themselves, they turned to Jesus, who was asleep. Think

of it! They had to wake Jesus up to their peril, and they let Him know that to them His sleeping was a sign that He didn't care what was happening to them.

Would any good purpose be served if we belabored the obvious? All of our desperate efforts by which we would keep the ship of the church afloat in our perilous time, our frantic casting about for ways in which we can help the church ride out the great and unprecedented storms of our day, almost a frenzy of activity because the church's situation is so perilous, trying to plug leaks here and there lest we be swamped with those waters in which we will surely drown, organizing and reorganizing ourselves as the only sure way to keep the church from going under, throwing our spoken words and our printed words into the teeth of the gale as the only possibility of bringing it to subside, brother arguing with brother even to the calling of names for ever getting us into this mess: and why? Ultimately because we regard Jesus as fallen asleep again, evidently not caring what might happen to us. We can advance any argument that we want, from purity of doctrine to correct practice, from improper fellowship to budget deficiencies, but the inescapable fact, inescapable because the Lord of the church accuses us of it, is that we are only men and men of little faith at that. God help the church if it depends on us for its survival. It depends altogether and only on Jesus Christ, whether we regard Him as asleep or wide-awake to our needs. Only let's be sure that all of our activity and resolutions and pro and con arguments are not our effort to escape His rebuke when He asks us, "Why are you afraid?" and then gives us the reason with, "O men of little faith!" Better that we cry aloud to Him to wake Him up if we think He is asleep, than attempt to fasten our little rope around Him in order to hold Him up if worse comes to worst! Better that we sit still under His penetrating questioning of us by which He shows us where we go wrong than accuse Him of caring so little for us that we've got to care for Him. When we act and react, solve and resolve, accuse and re-accuse, out of fear of what might happen to the church, even to its Lord, then we are saying nothing about anything except ourselves. We are merely proving that we are men of little faith, however convinced we are that Jesus is in the boat with us, however loudly and insistently we call him Lord and try to wake Him up to being Lord as we think He should be.

"Why are you afraid?" our Lord still asks us, even especially us here in convention assembled as His church. If we say that we are not afraid, then we deceive ourselves and the truth is not in us, and we will remain men of little faith and even become men of no faith as we refuse to let the Lord Himself tell us what is really wrong with us. But if we confess our fear and own up that our actions and our words are only too often prompted by fear, then the Lord will forgive us also our fear and yet bring us to see the miracle that the church still is by virtue of His presence in it. "Why are you afraid?" Jesus is asking us again

this evening. "Lord," faith replies, "because while we believe, we still plead with You to help our unbelief!" Then, but only then, will Jesus arise and rebuke our fears as He once rebuked the winds and the waves! Then we can go on with Him in the ship of the church in that calm which is confidence in Him, in that trust that all is yet well in His presence! As long as He is willing to be with us, we are still the church which He Himself will bring to the safe harbor of God, to that glory which is already ours in promise, just as surely as He is Lord of all to the glory of God the Father. Amen.

II

JOHN 6:66-69

In the Name of Jesus

"After this many of His disciples drew back and no longer went about with Him." After what? Jesus had just fed the five thousand with a little boy's lunch, five barley loaves and two small fish. But this wasn't why many of His disciples drew back. Not at all! This was the sort of thing that they were looking for in the Messiah, so much so that they promptly set about trying to make Jesus their king. When Jesus would have none of it, they were even quite willing to use force on Him, certainly not to harm Him, but to elevate and magnify and glorify Him in the eyes of all. That, however, was not the purpose for which Jesus had come, and neither the devil nor the religious leaders nor well-intentioned people could tempt Him to do other than God's will and walk other than on the way that led to the cross. So Jesus withdrew from the people who tried so hard to make Jesus what they wanted Him to be, and He went back into the hills to be by Himself alone. But He never was alone because He was always with the Father and the Father was always with Him, so that whenever He sought solitude, it was only to hold converse again with the Father and be strengthened for doing the Father's will.

Whatever else we may see here, we surely see that any attempt to make Jesus anything is doomed to failure, and we are always left with No-Jesus. He is the I AM and is what He is, the One who will be there as He will be there, the One who will come as He will come. That's the great scandal about Him to this day, and that's why all modern efforts to boost Jesus and to make Him what we'd like to have Him are doomed to failure. It may even be that that's why also the church, the crowds which Jesus miraculously feeds, ends up with full spiritual stomachs, complacently certain that it can handle Jesus and even elevate Him to the throne which it has made for Him but where you look in vain amid all the words and claims for the Jesus who is the Christ. He always withdraws when there are mighty arguments and concerted efforts and political campaigns to have Him be what He ought to be and how He ought to be according to our own best convictions. Can we still find Him in our midst?

But the crowds found Jesus again because they ardently sought Him. After all, doesn't He Himself

promise, "Seek and ye shall find!" We're sure to find Him also today, even here in our convention, especially at this evening hour, if we will but seek Him, as, I pray, we are doing right now. But we are not going to find the Jesus we are looking for if we seek Him to endorse our own ideas of Him or of God or of God's Word. If we think that He is going to make us comfortable with what we are and give us a pat on the back for the ardor of our seeking and our willingness to go to great lengths, even to mustering this last effort at the end of a tiring and difficult day, we're always due for the shock of our religious lives. "You're not seeking Me to find Me! You're seeking Me only for what you can get out of Me!" we're going to hear if we still have ears for hearing what He says. "I am the Bread of life. There is no other way to live except to eat My flesh and drink My blood. Only so will you abide in Me and I in you. Any other kind of eating, even the eating of the manna in the wilderness, ends in death. He who eats Me as the Bread come down from heaven shall live." And here's where it starts getting rough, just as rough for us as for those people back there. Traditions, past history, certainty of being the children of God as Israel or as the church, purity of doctrine as they had it from the Old Testament and we from the New Testament, great resolutions and necessary resolutions — all of it ends in death. Jesus Christ alone, sent of the Father and living always in the Father, is the One whom we must eat. Then we shall live for no other reason than because of Him. "This is a hard saying; who can listen to it?" And if it doesn't cause some such reaction in us, it is only because we do not understand it. We cannot and we will not listen to it on our own. We will come to Jesus on these His terms only if it is granted to us by the Father.

It was after this final judgment upon men and what they are in relation to Jesus that many of His disciples drew back and no longer went about with Him. For our own sakes we need to note that these were *disciples* who drew back, not the common crowd, the miracle seekers, the bread-king advocates who looked only for full stomachs. Disciples are learners. Disciples of Jesus are learners of Jesus. They always draw back when they are no longer willing to be learners of Jesus by humbly continuing in His Word, but seek to be masters of Jesus and stalwart defenders of God's Truth as they know it, and then trying to press Jesus Himself into their mold to make Him come out on their terms. What, do you suppose, they went back to? To the practice of their religion as it was all formulated and prescribed for them by their religious leaders, to the worship of God as the God of Israel who fed their fathers in the wilderness through Moses, to their sacrifices in the temple and the keeping of their feast and fast days, to their assured standing before God by virtue of their circumcision and their descent from Abraham. And all of it was good and proper and perfectly correct. But simple goodness and propriety and correctness end in death as long as they are a drawing back from Jesus as the Bread from heaven, from Jesus who alone is the Way,

the Truth, and the Life through whom, and in no other way, we come to the Father.

As Jesus was compelled to watch many of His disciples draw back because they no longer wanted to go about with Him, He was so deeply moved by this wholesale departure that He turned to the Twelve and asked:

Will You Also Go Away?

And you cannot help but wonder if He didn't see here a preview of His aloneness on Calvary when the whole purpose of His being and His coming was called into question. When He turned to the Twelve, He was turning to the church of all time, because they were the church, always representative of the church, even the foundation of the church, without whom and apart from whom we are not and cannot be the church. If we are not willing to submit to this soul-searching question of this same Jesus, it is only because we are disciples who have already drawn back and no longer are willing to go about with Him. And if we are convinced that we have no need of it, we are not willing to see the precariousness of our being disciples of Jesus Christ as He sees it, nor do we take seriously the strong pull exerted upon us by every manner and means to make us draw back and no longer go about with Jesus.

The only answer that we can give without being presumptuous or resting in a security that we do not have as church is the one framed for us by the early church through Peter: "Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed, and have come to know, that You are the Holy One of God." If we still think that there are other options open to us so that Jesus is not fully Lord and Lord alone, we are bound to draw back from Him, if, indeed, we have not already drawn back. If we look to other words, even our own best words, as able and needed to make us and keep us church, we may have a semblance of life, but we do not have that eternal life which only Christ's words are able to give. And if we are not fully committed in faith and knowledge to Jesus as the Christ, the Son of the Blessed, the Holy One of God who alone can make us holy and acceptable to the Father, then we are operating with no more than our own assumptions as to what makes the church and us disciples of Jesus Christ, because we still have some other to whom we think we can go.

Our Lord accepted Peter's response, and He will also accept ours if it is the same as Peter's. But our Lord accepts no response, neither Peter's nor ours, without reservation. Men who join in making such a response can still become Judases, chosen by the Lord, but still ending up betraying the Lord. And all the others, and Peter especially, did not always see themselves under this question of the Lord and in their answer of faith that they here gave Him. One dark night in Gethsemane, it is written of them that they all forsook Jesus and fled, while Peter went beyond and three times denied even knowing Jesus, to say nothing of believing in Him and knowing Him as the Holy One of God. And if we think that that is a possibility that is not open

to us, then we forget that those men were the church, handpicked by Jesus to be the church, and we are already on the way to forsaking and denying because we are insisting in advance: "Lord though all men should deny You, even the Twelve, I will in no wise deny You!"

This is why it is always so basic to what we are as church, and to what we hold as our faith and knowledge of Jesus as church, that we hear ourselves questioned of the very Lord whom we confess: "Will you also go away?" Only so will we always see ourselves aright in the moment in which we are, the NOW in which we are called to be church. And only then will we be church in each moment of what is our time and in the NOW which is this our day, for then we will be severely limited in each present to Him who is so fully Lord and Lord alone that we will have no other place to go and we will resort to no words except His words, which alone are eternal life, and we will have no other being except in the faith and knowledge of Jesus as the Holy One of God, sent to God to be our Savior and our Lord, even our All in all. Only so are we the church in the moment, each moment, from moment to moment.

"Will you also go away?" Are we the church in this moment? Will we be church in the moment when it becomes tomorrow? Will we be church in the moment that will be eternity? Only if Jesus is our Lord alone in the moment so that we have nowhere else to go. Only if the moment is that relationship with Jesus Christ wherein His words are our eternal life, and we believe and know and confess Him alone as the Holy One of God. Amen.

III

MATTHEW 16:13-18

In the Name of Jesus

If we still know ourselves at all at the close of another tiring day, all but drained even of the possibility of giving anything our concentrated attention anymore, all but exhausted in spirit and mind and body under the barrage of words which almost batter us into that insensibility in which we virtually hear nothing because it just is not possible for us to listen, then we will be wise with the wisdom that comes from above if we see ourselves gathered about Him who invites us again as He did at the beginning with: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest!"

After all, our talking and thinking and planning and resolving had to do with Him, or we were not met as disciples who learn of Him whose yoke is easy and whose burden is light, and we are not gathered as those who walk in the steps of Him who called us and empowered us by His call to follow Him. Doubtless we forgot that more than once, in our thoughts that were more our own than His and in our words that expressed more of ourselves than of Him. We even quarreled and bickered with each other, but only because we let Jesus get too far ahead of us as we lagged behind, more intent

on our own purposes and expressions than we were on staying close to Him and gearing into His purposes and expressing His will. Nor were we altogether free from those arguments and counterarguments by which we were really attempting to elevate ourselves among those who are the greatest in the kingdom of God. And if we refuse at this late hour of the day to submit to that judgment, then we claim to be better even than the disciples of old, and there is no need for Jesus to step into our midst with His Word of caution by which He warns us against our sin of self-seeking. But then, neither will we be able to hear His Word of forgiveness as He tells us: "Even as the Son of Man came not to be served, but to serve and give His life a ransom for many!" To this day, coming to Jesus means leaving everything else. To this day, being with Jesus means that He has sought and found and saved that which was lost.

But the Lord who comforts us with His presence never lets us become comfortable with ourselves and with our own efforts and achievements and victories, not even with the manner of our being in His presence. It's almost as if He says to us: "All right, you were out there in the world of work and effort and lively give and take all day!" And if we harbor some sort of notion that we were not, simply because we were met as a synod, then we still have little knowledge of ourselves and even less of what it is that constitutes the world as world. Then, of course, there really is no reason why we should hear Jesus invite us with: "Come unto Me!" We are not the lost whom Jesus came to find. We are not the sinners who are disciples only because they live in the forgiveness of sins through Jesus Christ, whom they follow as Savior and Lord. "Yes, Lord, we were out there in the world all day, reverted all too easily to being part and parcel of that world, acting and reacting only too frequently out of the wisdom of the world! That's why we've come back, Lord, because You have called us again by Your Word. In it we heard Your Voice again as the One who knows us, and so we would have the day end in Your company, in following You. Now, Lord, what will You have us to do?"

"Well, before we go any further, who do men say I am out there in that world where you were so heavily engaged all day?" And if we get the full impact of that, it surely ought to shake us up more than a little. As a bare minimum, the world in which we were active all day, was the religious world in which we concerned ourselves with God and the things of God, even with getting God's love out into the world that He so loved as to give His only-begotten Son. But that's just what our Lord knows, knows it a great deal better than we do, knows it as well as He knew the setting in which He asked the question originally at Caesarea Philippi. The whole environmental world of the Twelve was the religious world, the world of the church of that day, the world that was circumscribed by the Law of God and circumcision and descent from Abraham and correct worship in the temple and the proper understand..

ing of the oracles of God as they were given in the Old Testament. We make a serious mistake if we do not see that all these things were of God, with which He blessed that segment of the world into separation from the world at large and into being His chosen people. Just like us here in convention assembled, coming together as the children of God, earnestly dealing with those matters that pertain to God, harking back to and seeking to maintain what we have received as the blessing of God. And it's with regard to that world that our Lord asks us in these few moments of withdrawal: "What goes on and what went on all day with regard to Me? In all your much saying, who were you saying I am? What conclusion with regard to Me would some outsider draw from the many expressions that were made?"

Might it be that we represented Jesus at times merely as another John the Baptist and thereby, unlike the Baptizer, even unwittingly made Him decrease that we might increase? Or did we represent Him as something of an Elijah who ascended into heaven to be with God, no longer living among us except by a kind of indirect influence because of what He said? Or was He Jeremiah with nothing more to offer than His woes and bitter lamentations, only exposing our helplessness without being our Help, only consigning us to the terrible darkness which has finally been able to overwhelm the Light? Or probably He was relegated to an even more indefinite role, a kind of prophet with a great deal to say about conditions in our religious world without being the Savior, even more to say about the Word of God without being that Word made flesh among us so that we could behold His glory, full of grace and truth? However it was, the grim possibility is there that that's all our saying said of Him and that's all that our involvements indicated with regard to Him. And that's precisely why He always calls us back to Him Himself, to gather us around Him once more before we call it a day in this our very religious world.

We will never be with Him in anything resembling direct, personal relationship but what Jesus compels us to search our hearts under His probing as He asks: "Who do you say that I am?" Yes, here we now sit around Him, with everything else shut out, our religious world of synodical concerns as well as the world that is beckoning out there with its offer of relaxation and entertainment, our past glory as well as our past shame, our knowledge of pure doctrine as well as our views that are shaped by the newspapers and the rest of our secular reading, and we are compelled to give answer, each for himself and not in terms of what others say or insist that we've got to say if we want to be correct. And only out of a great humility which is our emptiness of any personal claim or prerogative, only in that lowliness where we find ourselves because God has brought the mighty down from their proud seats, only in total dependence upon Jesus Himself and His offer of Himself and His representation of Himself, will we be able to confess with Peter: "You are the Christ,

the Son of the living God!" And we will be wiser than Peter if we will immediately add the prayer: "Lord, I believe! Help my unbelief, so evident again during the course of this day, so much more the manner of my being and doing and saying than what I now confess!"

That's the blessedness with which our Lord would declare us blessed! We don't come to such a confession of Jesus as He is in our midst and in our time by the conclusions which we can draw on the basis of what we know about Him or anything else. We're no wiser or better or more religious in ourselves than the religious and irreligious world of men about us. It is always only too evident how wise and good and religious we are when we operate apart from this confession. Only the Father in heaven can reveal to us that this Jesus of the New Testament, this Jesus in our midst on the floor of our convention so obscure as not to be recognized as present, this Jesus who rides on a colt, the foal of an ass, to this day as He addresses us through the mouth of a sinner and presents Himself in such meekness that we can easily dispose of Him by closing a Book or shutting our ears or bolting our hearts — this Jesus is indeed the Christ, the One who came from God and still comes from God because He is the Son of the living God. Only faith so knows Him, and only in faith can we so own Him, the faith which only the Father can create by His Word and in which we continually let it be to us according to God's Word.

That confession of faith to this day is the rock, the only rock, on which Jesus Christ builds His church so that the gates of hell will not prevail against it. And that's the glory of the church, not the I who confess the faith, but the faith which sees as the Father declares it to be, the faith which is always faith in Jesus as the Christ, the Son of the living God. And that faith continues in Christ's Word, with no other source or power or goal or purpose or energy, except the ongoing assurance in this present as well as in the past and certainly in the coming of every future: "I will build My church, and the gates of hell shall not prevail against it!" Whatever is the product of our efforts, and we must make every effort, and whatever is the result of our resolutions and plans and programs, and we had better do the best we can, it will not be the church and the gates of hell will yet prevail against it. Does that consign us to a kind of quietism of inactivity or an indifference to involvement in the labors of those who are dedicated to the church and tirelessly labor for the church? Not a bit of it! It calls us to the most difficult of all, to the literally impossible because we cannot do it or be it by ourselves. We can only confess in all that we are and say and do what the Father reveals to us and ever reveals to us anew: "Jesus is the Christ, the Son of the living God!" Then all the rubbish is cleared away together with all the underbrush of our own workaday arguments and all the surface soil of what we are in and by ourselves, and the rock is exposed as the only foundation on which Jesus, the Christ, the Son of the living God, still builds His church! Amen.

IV

JOHN 21:15-19

In the Name of Jesus

What is the Lord of the church ever going to make of The Lutheran Church—Missouri Synod, made up as it is of people like us, represented far and wide by what we profess and then seen for what it really is where we are and for what we show ourselves to be? We make bold to claim that what we are as church is due altogether and only to the fact that the Christ who is Lord of all to the glory of God the Father is in the same boat with us or we have no business being there. But no sooner is our claim put to the test by the winds of the times and the waves of giant upheavals that threaten to swamp us altogether, when the very Lord whom we claim to trust must point to the all-too-evident fears which motivate us as the denial of every claim that we make with regard to Him and as the indication of nothing quite so much as that we are still men only and at best disciples who are of very little faith. Always on the verge of our going away, our Lord must ever confront us again and again in order to bring us to a renewed understanding of ourselves and our aims and our purposes so that we confess: Lord, to whom shall we go? You have the words of eternal life, and we know and believe that You are the Christ, the Son of the Blessed!" But hardly are the words out of our mouth when the Lord whom we confess is compelled to ask us: "Do you now believe?" lest we trust in our choosing Him and confessing Him and thus betray Him as the One who chooses and confesses us. He asks us, bluntly and pointedly and personally, "Who do you say I am?" and without a moment's thought we are ready with: "You are the Christ, the Son of the living God!" in order to be blessed by Him. And blessed we are indeed as long as we live by that confession as the response which the Father alone has made possible so that we let Jesus be Savior as He is Savior and Lord as He would be Lord. But we're no better at that than disciples ever were, so that when Jesus' way through our world and our Synod and our lives is still His going up to Jerusalem to be spitefully treated and mocked and spit upon and put to death, we revert to our own flesh-and-blood appraisals and virtually become a Satan to Jesus as we attempt to set the course of His actions and the manner of His building the church. What would He make of us? Always what we are not and cannot be by ourselves, men and women for whom life is a matter of faith and not of sight, men and women who finally quit resisting Him and let it be to them according to His word. Then blessed are you, The Lutheran Church—Missouri Synod, as you are made up and represented by those who hear the Word of God and keep it!

I suppose that ordinarily we would let it go at that. After all, what more can be said? What possibility is still open to us beyond the impossibility that God alone has made possible for us? But our Lord is not willing

to let it go at that, because this evening He brings all of it into question, our very proper confession, our hearing and keeping His Word, even our profession of faith in Him as the Christ, the Son of the living God, the sole Builder of His church, when He asks us: "Do you love Me more than these?" And if we're not taken aback by that question, then we either do not hear our Lord asking it of us or do not realize what it implies. It's as though our Lord has listened patiently to all that we have said in confession of Him as Savior and Lord, in our insistence that it must always be to us according to His Word, fully His Word, and His Word alone, in our resolutions of what we will all do now with and for or apart from and against each other to build His church or at least keep it from crashing down upon our ears, in our protests of undying faithfulness and singlehearted loyalty to Him though all others forsake Him because they are offended in Him. Now in the face of this great storm of our words our Lord quietly asks: "Do you love Me more than these?" Ah, yes! In so many areas that have to do with the Word of God and the church of Jesus Christ, we have declared openly or by implication that it is better with us than with all the rest, and, lest that be an expression of our pride, we thanked God for it and attributed it all to His grace. Nor do I think that the Lord would deny that it is so nor insist that it is with us somewhat different than what we claim under the Word of God and a genuine knowledge of that Word together with a faithful presentation of it. After all, He gave it to us and kept us in it as surely as it is all still ours, ours even more than all the rest. But it's just because of that that He will not let us rest where we are and with what we are. Right here and now, where doubtless we are at our best, He asks each one of us: "Do you love Me more than all the others do?" the others whom we had to put in their place and set straight, the others who are denying their Lord or at least skirting the very borderline of denial, the others whom we must question as to whether they are in true fellowship with us.

We had better not be too brash here, at least not as brash as we often are in other areas, or we have already forgotten our denials of Jesus in the past by our many sins of self-seeking, and we are still more inclined to look to ourselves in comparison with others than to keep looking to Him who is the Author and Finisher of our faith. We cannot even claim that our love is that love in which we have given ourselves altogether to Christ, the very same love with which He loved us and gave Himself for us. As disciples who are still on the way and by no means as disciples who have already arrived, we will respond to our Lord's question with: "Yes, Lord! You know that I am Your friend!" That's the safe ground on which we can stand before Him because we claim no more than what He Himself has made possible by being the Friend of sinners like us. Are we His friends indeed? Is He willing to own us His friends? "Feed My lambs!" He overlooks our past denials and accepts us at the face value of the

minimal love for Him that we protest, and turns over the care and the leading and the feeding of His little ones to us, the infinitely important but easiest work in the church because the little ones are ready to accept the care and the leading and the feeding that we offer. If we do not accept this responsibility and are not engaged in this task, we put a big question mark over any and every claim that we make of being friends of Jesus.

But the Lord is not willing to let it go at that, even though He has already brought us low from all the high and mighty claims that we make for ourselves. He asks us the second time: "Do you love Me?" Now there is no comparison with others, no more nor less, but the simple questioning whether our own personal relationship with Him is the relationship of love at all. Why would our Lord do something like that to us? Because He knows us better than we know ourselves, knows us just as well as He knew Peter, knows us as willing to hang on to anything as long as it gives us a firm grip on ourselves and therefore unwilling to capitulate to Him and His love in total and final surrender. He gives us a little job in some corner of His church because He trusts us, and we immediately equate our friendship for Him and our willingness to be involved with Him at all with His own love for those whom He has given us to serve. How shall we respond now that our Lord asks us whether we even love Him at all? We had better be honest lest we frustrate the very love with which our Lord probes our love. "Yes, Lord! You know that I am Your friend!" No boast! No pretensions! Nothing more than that I am a friend of Jesus Christ, the Friend of sinners, the Reconciler who can plead through us with all on the basis of our friendship with Him: "Be friends of God because God was in Christ making friends of the whole world!" That's how we get involved in the more difficult task of tending the sheep as Christ is able to beseech men through us, His friends: "Be friends of God in Christ! If even I can be His friend, then who must remain His enemy!"

But still our Lord is not satisfied. Now He asks us: "Are you My friend?" And that's enough to make us sorrowful, almost to the point of running out and weep-

ing bitterly. Christ is the Lord who will let us rest nowhere except in Him alone. Christ is the Savior who must save us to the utmost because there is no hope and no help in ourselves. Christ is the Seeker of the lost, and He will never find us unless He first shows us how lost we are. Christ is the Vine, and we are only the branches, so that apart from Him we are nothing but dried sticks fit only for the fire; without Him we can do nothing, not even love Him, still less bring forth the fruit that He has ordained, still less build the church which He alone is the Builder. It's good that our Lord grieves us because the sorrow that He works is always unto repentance. If by His questioning He has brought us to that godly grief, then we will give up our last stronghold of being and saying and doing and claiming as it is in ourselves, and we will cast ourselves entirely upon Him. "Lord, You know all things, You Yourself recognize me as Your friend!" Now He can entrust the flock that is His to us because we no longer are what we are by ourselves but altogether and only what we are by Him. Now it is no longer what we say and know of ourselves, but what Christ says of us when we offer ourselves to Him as He knows us. Now we live, yet not we, but Christ lives in us, and the life which we henceforth live in the flesh, we live by the faith of the Son of God who loved us and gave Himself for us.

That's how Christ finally has His way with us and is able to work His work in us and through us. He breaks into the very core of our being, that which makes us what we are, and replaces our enthroned self with Himself, our knowledge of self with His knowledge of us, our loves which we are able to generate for ourselves with His love which we can receive only as gift. He frees us from every bondage which enslaves us so that we might be His very own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness. Before, we could not go where He went or be baptized with the baptism with which He was baptized. Now, it's not only possible, but it's really all that's left for us. Or don't we hear the Friend of sinners telling His friends and enabling them as His friends with: "Follow Me!" Only as we follow Him can we lead and feed His sheep! Amen.

WM. A. BUEGE

CLOSING ADDRESS

"Quis Separabit?"

Christi Crux Est Mihi Lux

PRAYER: Not of ourselves but of Thee alone, O God, are we strong and sufficient for every task and dauntless in every battle. Bind us to Thy will for us by the strong bands of Thy love in Christ, and bind us inseparably to one another. Renew in us the mind of Christ, conform us to the image of Thy Son, that we may work His will in this world and that He may ever own us at one with Himself and with Thee. Amen.

TEXT: "Who shall separate us from the love of Christ?"
Romans 8:35

DELEGATES AND FELLOW REDEEMED:

When, in 1187, news of the conquest of Jerusalem and adjacent areas by infidel armies reached Europe, it caused great consternation throughout Christian nations. Almost immediately the Third Crusade was organized by three great rulers in order to regain the holy places and the Holy Land for Christ. Surrounding each of the leaders was a band of noble and stalwart knights. Recognizing that unity of purpose and unity of effort were essential to success, they entered a covenant and pledged loyalty to their leaders and to one another, taking as their motto the Latin words **QUIS SEPARABIT?** — "Who shall separate us?" They were confident that nothing could separate them from the love of Christ. His they were and Him they served. On Him they could depend, and through Him they would overcome. The strong bands of His love would therefore bind them together and leave them one solid phalanx, one inseparable and unbeatable host. **QUIS SEPARABIT!**

It is not difficult to understand why these words, drawn from the 8th chapter of St. Paul's letter to the Romans, should become the theme as we gather for the final service of this convention. I give them as a watchword and as a battlecry: **QUIS SEPARABIT?** "Who shall separate us?"

For the space of 8 days in midsummer we have gathered here because of a common love for our King and Savior and a common concern to spread His blessed kingdom. Together we have discussed and debated many issues, some of vast importance, some of lesser importance. In the course of these days some profound insights were expressed, and others that were less than profound. We have reviewed our efforts since that last convention, and we have projected some future action and formulated plans.

What does it all mean now that we have come to the time for adjournment? What will it all mean — the reports and resolutions, the plans and projections — as we return to our individual battle stations in the army of the living Lord? I stand before you almost overwhelmed by the conviction, so strong it is, that all of it is going to be quite meaningless and irrelevant unless we see it in the perspective of our basic task and mission as those who are **SENT TO RECONCILE**. And having seen this clearly, who among us does not sense at once

the need for us to draw more closely to one another, to cling adhesively together, and to allow no person and no circumstance to divide us? **QUIS SEPARABIT!**

This ministry of reconciliation to which we are summoned begins where everything begins. It has its origin in God and the work He did and the business He conducted when He became one of us and lived among us in the person of Jesus Christ, and by His life, death, and resurrection redeemed us to Himself. St. Paul led us to the very heart of it when he wrote: "God was in Christ reconciling the world unto Himself, not counting their trespasses against them." You and I are swept up into this mission by the fact that God has entrusted the message of reconciliation to us. We who have been reconciled to God by the death of His Son are now sent forth to reconcile. We are the earthen vessels by which God means to carry the treasure of His Gospel to all men everywhere. This is our task: to be channels of God's love in Christ so that in a world of wars and riots, sin and guilt, sickness and death, men can know that in Christ Jesus they may have God's own forgiveness, His healing, and His life.

Is this word of reconciliation still the need of our poor world? We live in a sophisticated age, an age of unparalleled scientific and technological advances. On a recent space flight, for instance, a 50-lb. computer on board the spacecraft performed more than 13 mil-



Dr. W. Harry Krieger

lion operations in less than a half-hour — a task which would have taken the astronauts the equivalent of 4 years at 24 hours a day to perform. This is our kind of world. The attitude of so many is bluntly stated: "Who needs God anymore in this self-sufficient age?" Can we really hope to make any impact on it with the simple message of the Gospel? Does our King and Commander actually send us out into a hostile world armed with no other weapon than this?

This He does, to be sure. But mind you, this is no rusty weapon. This is no blunted instrument. God knows it is the only power great enough and enduring enough to win the day. And it is for us to recall that the world of Paul's day was much like our own — a world where Rome ruled by the fierce and bloody logic of the sword, a world of subtle sophistries and contending philosophies. And Paul's message for it? Only this, and all this, and always this: Christ and Him crucified! Risen again! And reigning! This he declared to be the power of God and the wisdom of God unto salvation, the salvation of all who believe it. Armed only with this Paul and his co-workers went at their world — with its mailed fist and ugly face — and whipped it to a standstill.

And we shall not do it again! I bear you record this day that the word of reconciliation has lost none of its power or effectiveness. The problem is rather with us. The problem is not that the Christ of endless love fails us or that His Word fails. Too often the problem is that we fail Him by failing to unite our efforts and bring our total resources to bear upon the one assigned task. A doctor and his team of technicians were administering shock treatment to a patient in the hospital for the retarded. The treatment had been given, and since breathing is sometimes impaired by the drugs administered before the treatment, it became necessary to supply oxygen. Everything was ready. The tank was full; the mask was in position, the valve was open. But after a few moments it became evident that nothing was happening. The doctor asked in alarm, "What's the matter here, the patient isn't getting any oxygen!" With that, one of the nurses said shyly, "Doctor, you're standing on the hose." And so we often stand on the hose. We stand on the hose through our indifference, our preoccupation with material things, our littleness of faith. Or we refuse to understand that the operation we're engaged in requires teamwork and unity — that we can't manage alone and in isolation what can be successfully achieved when we close ranks.

I held a warranty in my hand some time ago. There was a paragraph in small type commending the article that had been purchased. But at the bottom in large black letters was the sentence: "Not good if detached."

These words have come back to me many times. They have something to say to us who are **SENT TO RECONCILE**. This is a truth about you and me and all the church together: we are "Not good if detached."

There are other words that fly around us in late years, words like "alienation," "polarization," "frag-

mentation," "separation," and "withdrawal." One hears them and knows the grim reality whereof they speak. When they are true of the church, of those "sent to reconcile," one may see them result in the very frustration of God's purpose. And we realize, once and for all, because the evidence is clear beyond dispute: we are "Not good if detached."

QUIS SEPARABIT? — "Who shall separate us from the love of Christ?" St. Paul asks. And then he proceeds to rule out a long list of possibilities: "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Any of these things, or all of them together? And he answers with a resounding — **NO!** "No, in all these things we are more than conquerors through Him who loved us." He had already reminded the Christians in Rome of their matchless resources: how the Holy Spirit helps us in our weakness, Himself interceding for us "with sighs too deep for words." And then there is the unassailable, the absolute guarantee: the God who agreed to Calvary, who spared not His own Son, but delivered Him up for us all — will He not also give us all things with Him?

Only one question remains to haunt us — **QUIS NOS SEPARABIT?** Not *what* but *who*. We need not worry about hostile forces or lack of resources or unpromising circumstances. God will sustain us in the midst of all these things and overrule the seeming evil and make even that serve the purpose of those He sends to reconcile.

I repeat, the question is not *what* but *who*? **WHO** shall separate us? **QUIS SEPARABIT?** We can only meet it and answer it with the recognition that "if God so loved us, we ought also to love one another," and that we are "Not good if detached."

So we come to the close of this convention. And we remind ourselves that in the final analysis the church is not meetings such as this. The church is God's people, attached by faith forever to the Christ who loved us into death. The church is God's people, the fellowship of loving hearts, attached most closely to one another, united in love and common endeavor. Only such as these are sent forth to reconcile. And only by such as these does the real work of the church get done. We cannot battle in the boat and fish for men at the same time.

There's only one church convention recorded in the New Testament Scripture, and the minutes of that convention take up less than half a chapter in the Book of Acts. The other 27½ chapters recount the united endeavors of the men and women of God whom He sent into the world in the ministry of reconciliation. God help us, individually and all together, to write faithfully and diligently our own 20th-century edition of the Acts of modern apostles — of those **SENT TO RECONCILE!**

We know we shall not fail because He will not fail. We cannot be beaten because He cannot be beaten.

May Jesus Christ be praised! Amen.

W. HARRY KRIEGER

ADDRESS OF THE PRESIDENT OF THE AMERICAN LUTHERAN CHURCH

MR. PRESIDENT, BROTHERS, AND SISTERS IN OUR RISEN LORD JESUS CHRIST:

I come as a friend to speak to friends. And I come with joy in my heart to bring you greetings from the congregations of The American Lutheran Church.

At our 1968 convention, a resolution was presented to declare fellowship with The Lutheran Church — Missouri Synod. That resolution was many years in coming — decades of prayer and preparation, and several years of consultation. We were ready. The vote was completely unanimous. Because we deal with fellowship questions very carefully, this resolution was submitted to a referendum of every congregation, and the vote was nearly 100 percent. There were no conditions, no hesitancy, just joy and the trust that this was God's will. So I greet you from every congregation of The American Lutheran Church in the words of Paul's Letter to the Ephesians (1:3-6):

Let us give thanks to the God and Father of our Lord Jesus Christ! For He has blessed us, in our union with Christ, by giving us every spiritual gift in the heavenly world. Before the world was made, God had already chosen us to be His in Christ, so that we would be holy and without fault before Him. Because of His love, God had already decided that through Jesus Christ He would bring us to Himself as His sons — this was His pleasure and purpose. Let us praise God for His glorious grace, for the free gift He gave using His dear Son. For by the death of Christ we are set free and our sins are forgiven. How great is the grace of God, which He gave to us in such large measure!

We know, of course, that your history with this question has been different, and that some of you still struggle with this new situation of fellowship. We seek to be understanding. We struggled for many years too. We hope you will be made free from your doubts and may rejoice with us. My own heart yearns for all of you to share our joy. I was weaned on Walther's *Law and Gospel*, taught by the same teacher in the same classroom as your president. I have studied your great writings, especially the *Christian Dogmatics* of Franz Pieper, and have come to know many, many of you so well that I would feel at home among you. You are the people of God who have received His great grace. I belong to Christ and, in union with Him, I also belong to you. For so great is His grace!

I come as a grateful servant to thank you for your great work. We thank you for your proclamation of the Gospel in this land and throughout the world. We consider you to be a great church — not because you are wealthy, not because God has given you greater wisdom than others, not because of your leadership as a church in many areas of church life, but because you are faithful to the Gospel. That alone is your greatness — and that is a gift from God and not of your own making. The American Lutheran Church is a great church, too, not because it makes any claims to wisdom, not because it is many or energetic in its tasks, but because it lays hold on God's grace and is faithful. How great is His grace!



Dr. Kent Knutson, President of The American Lutheran Church

I come as a seeker to listen so that I may know you better. We need to listen to each other so that we may understand in many areas of life today, and we need also to listen to one another in the church. I grew up on a farm in central Iowa and was taught the faith I still hold in a little white country church. How often I have thanked God for that! But we were isolated in so many ways from you. There were caricatures of you among us. I was told then that you were cold and callous, too intellectual in your approach to the faith, and that you did many wicked things such as drinking beer. We were so self-righteous. We thought only we were evangelical. But I learned that we were wrong when I got to know you and could make my own judgments. We, as an American Lutheran Church, have matured, and now we know that you are an evangelical church, as warm in your love for the Lord as we, unsurpassed among all the people of God. I suppose that there are caricatures among you about us. How could it be otherwise, since many of you do not know us except through the interpretation of others. I hope that you will listen to us to hear what we really are saying and how we really are.

As I listen to you, I hear some questions. Let me speak to three of them. I can do so only briefly in this time.

I hear you asking about our attitude toward the Lu-

theran Confessions. I can tell you that I have studied these 636 pages of the Lutheran Confessions with great care. They have been the basis of all my teaching for more than a decade, as a theological professor. In the 16th century God chose a man to speak the Gospel in such clear and unmistakable terms that the whole course of Western history was changed. These Confessions are the articulation of that Gospel, and I believe them to be unparalleled in Christian history. They are the identity of the Lutheran tradition. They are my witness, my theology, and the faith by which I live.

Anyone who has heard me speak to pastors, to lay institutes, to the national staff of The American Lutheran Church, to the many district conventions this spring, knows that I emphasize again and again the decisive role that these Confessions play in our life. I hear you asking about our understanding of the Bible. Some of the things I hear you say sound strange to my ears—you must be speaking about another church, another person. It is possible to take an isolated sentence in a lecture or a book somewhere and so interpret it as to distort the intent of the author—in all innocence perhaps. Listen now to what you hear and make your own judgment.

From our constitution: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God and submits to this as the only infallible authority in all matters of faith and life."

Or, listen to the United Testimony of Faith and Life, which was the basis of the formation of The American Lutheran Church: "We believe that the Holy Scriptures of the Old and New Testaments are the Word of God, given by inspiration of the Holy Spirit for the purpose of man's salvation. Through the Scriptures the Holy Spirit informs and convinces us that His Word is true, that He will keep all His promises to us and testifies in our hearts that our faith in Christ is not in vain."

Or, listen to my own words. The Bible is the Word of God and is, therefore, the only infallible authority in all matters of faith and life. This written Word is at the center of the church's life, in preaching, in teaching, in witnessing, in worship, and is applicable to all moral questions and decisions.

The Scriptures are the Word of God for they are the written interpretation and communication of the Word revealed in the past in God's many actions and especially in His Son, Jesus Christ, and so are also the Word of God in themselves. God caused the Scriptures to be in His own way. He empowers them with His Spirit, and He means for them to have the purpose of salvation. The Scriptures are the Word of God in an objective sense, that is, they are God's Word for us even if we do not believe them. In another sense, it is proper to say, with Luther, that they also become the Word to us when we report in faith, that is, they accomplish their purpose of the proclamation of the Gospel when they are heard. The Bible is what God wants it to be. We

discover what His Word to us is by studying and listening to His book. We cannot make the book into something we would like it to be. We must be subject to it and must accept whatever we discover about it as we continue to learn from it.

We could go on to discuss its authority, inspiration, inerrancy, infallibility, Law and Gospel, formal and material principles, and many of the great words used in our tradition. I have submitted a short paper dealing with these matters to President Preus, and it is available to you. The Bible is the Word of God. That is our faith.

I hear you asking questions about the ordination of women. It is a troublesome question—for us, for you, and for many others. Let me try to sketch our history of it and our attitude toward it. Many of our sister churches in Europe have debated this issue for many years. Sometimes there has been bitterness. In nearly every case, after years of discussion, they have decided to admit women to the ministry. The American Lutheran Church did not wish to act alone on this matter or incur the same kind of bitterness. It was The American Lutheran Church which asked the Lutheran Council to study this matter so objectively. We wanted your representative to be involved. We did not know what the outcome would be. You have your representative involved every step of the way. Your representatives on the special subcommittee helped prepare the document which did not recommend ordination but said that each church, in its freedom, could make this decision within the freedom granted by the Scripture and without being divisive of fellowship. Your representative was chairman of the Division of Theological Studies at that time. One of your representatives objected. The three presidents at that time sent the study to the churches for their reaction. Many forums were held. Many of your people told us that, although your church might make a different decision, it would not be divisive of fellowship. Your president did tell our San Antonio convention that it would be troublesome if we should take this step. Our delegates listened to all the evidence and to the many different voices. As a free and sovereign church they made their own decision. They did so out of the conviction that this was not contrary to Scriptures when all the evidence was considered, and they did it believing it was not divisive of fellowship. The Bible is not a book of laws, and the many admonitions to the church in the New Testament must be carefully delineated to understand their impact and application in the life of the church at other times and places. You are a free and sovereign church. You must make your own decision. We will not be offended if you make a different decision, if you do—based on your conviction of what the Scripture teaches. But we will be sorrowful if it breaks fellowship. The American Lutheran Church can err. The Lutheran Church—Missouri Synod can err. What shall we do when we both act out of our conviction of what is taught by the Bible? We live together and seek great wisdom. Let us not act hastily in judging one another without listening to one another.

We believe God's grace is great enough for us to live together in the freedom He has granted us.

I come, as an evangelist, to urge you to the great mission of the church. Our real task for this day is to preach the Gospel with such clarity, conviction, and power that a restless world will hear. We live in a troubled time—a time of massive dislocation of social justice, a time of distorted sexuality, a time of growing secularization, which is another name for a growing atheism. God calls us to a task as great as that of the Reformers. This is not a time to engage in the subtleties of theology but a time for the firm proclamation and obedience to the love and grace He has promised us. How great is His grace!

I come as a sinner to testify to His saving grace. This is what we all are—sinners saved by grace. It is necessary for us to say this everywhere to everyone. I do not do this for your sake but for my own, for this is my calling, and I am compelled. At San Antonio, when to my surprise, The American Lutheran Church chose me among many able and fine men to carry this burden, I could only respond spontaneously and from deep within. For me the most beautiful confession of faith is what I learned as a child in that little country church from Luther's Catechism:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, bought and freed me from sin, death and the power of the devil, not with silver and gold, but with His holy and precious blood and His innocent sufferings and death, in order that I might be His own, live under Him in His kingdom and serve Him in

everlasting righteousness, innocence and blessedness, even as He lives and reigns to all eternity. This is most certainly true. And I believe that I cannot with my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me through the Gospel, enlightened me with His gifts and sanctified and preserved me in the true faith, just as He calls, gathers, enlightens and sanctifies the whole Christian church on earth and preserves it in union with Jesus Christ in the one true faith.

This is the faith in which I live and for which I would die. And so would you. Missouri Synod, we love you. We love you with the love of Christ, a love which is not of our making but a gift from Him. We pray for you, that you may do God's bidding, that your strength may be renewed like the eagle's, that the Lord Jesus Christ may reign in your lives so that you may be His witnesses to the uttermost parts of the earth. "You are the people of God," Paul writes in Colossians, "you are the people of God, He loved you and chose you for His own.

"Therefore, you must put on compassion, kindness, humility, gentleness, and patience. Be helpful to one another, and forgive one another whenever any of you has a complaint against someone else. You must forgive each other in the same way that the Lord has forgiven you. And to all these add love, which binds things together in perfect unity. The peace that Christ gives is to be the judge in your hearts; for to this peace God has called you together in the one body; and be thankful." (Col. 3:12-15)

May God bless and keep you.

DR. KENT KNUTSON

ADDRESS OF THE PRESIDENT OF THE LUTHERAN CHURCH IN AMERICA

*Greetings to the 1971 Convention of The Lutheran Church —
Missouri Synod*

If I were St. Paul, I would probably begin by saying, "To all the saints in Christ Jesus which are at Milwaukee." Even though I am no St. Paul, I greet you on behalf of the Lutheran Church in America in his words, "Grace to you and peace from God our Father and the Lord Jesus Christ." The apostle used that greeting so frequently in his letters that he must have used it as he visited congregations in person. The pastor who confirmed me, and who had received most of his theological education in schools of the Missouri Synod, used that greeting at the beginning of every sermon.

The words are burned into my mind for as long as I shall have a memory — and what words they are! Think of the word "grace," so uncommon in our everyday vocabulary. In contrast, think of the word "peace," almost carelessly common in our current verbiage.

Grace is the beginning of that precious trilogy, *Sola Gratia, Sola Fide, Sola Scriptura*. The latter two depend upon the first. You and I in our study of Scripture and in the enjoyment of faith are in the hands of God. Each of us individually, and each of our church bodies, is subject to the same sin that characterizes everyman

when he tries to take the place of God and claim for himself and his work an absoluteness and a perfection which only God can claim and own. When salvation means righteousness before God, or peace in our relationship with God, you and I cannot save ourselves, nor our churches, nor our world. Only God can do that, as He has done in Jesus Christ. Whatever our differences, we have this in common, that we depend on God's grace in Christ.

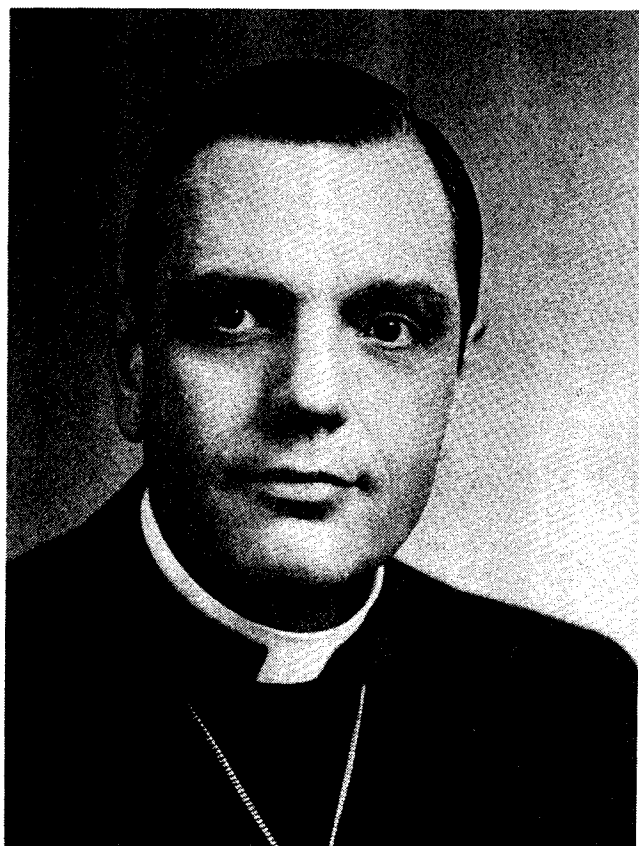
We are alike in being offended because men in this century have courted repeated catastrophe by trying to call each other brothers without identifying their one father. Unfortunately, we are also alike because we have confessed faith in God the Father of all, but have offended men by refusing at times to treat them as brothers. This fact illustrates how our sinfulness rebuffs God's grace as He tries to bring us peace.

In the Bible peace is not equated with quiet. The Bible does not indicate a history of sweeping differences under the carpet of indifference or apathy. At the same time the New Testament does not condone every conflict and every division in the church. Peace can be a spiritual gift accompanying trust in God so a person can endure or engage in earthly conflicts. Peace can be an eschatological promise which fosters patient waiting when no human effort can overcome the evil that besets us. At the same time the eschatological vision helps us discern right from wrong and stirs us to fight for the right as God gives us to see the right. Peace can be a goal to seek and pursue in human society. But finally peace can be the fruit of unity in faith.

Unity is elusive today — in society and in the church. We must grant there are times when men simply cannot agree enough to live in the same house. In such an instance, as Christian brothers each of us must respect the other's conscience but still try to find tangible means to demonstrate our love for each other. Thank God we are finding such ways.

The relations between our two churches were epitomized in a comment by my secretary who has a career of more than a quarter of a century in the president's office in New York City. One day last year she said, "Just think, years and years went by when there was no communication with the Missouri Synod office in St. Louis, but in this one week there have been three letters!" I can only believe God has been at work in the relationships that have developed between us in these recent years.

Yet our relations would be offensive if they were for ourselves alone. We are more than brothers. We are servants of one Master, the risen Lord Jesus Christ. Our understanding of obedience may differ, so we do not serve together in every way. We do not have the same views of altar and pulpit fellowship, for



Dr. Robert J. Marshall, President of the Lutheran Church in America

example, but thank God we do share a fellowship of work. Whether it is man's inhumanity to man in Pakistan or the aftermath of conflict in Nigeria, we are there together in meeting human need. In the complexities of metropolitan areas like New York City and Washington, D.C., or on the vast expanses of central and western Canada, pastors and people of our churches have found ways to work together. In some places, people who have overindulged in vanity starve for the Bread of Life. In many places people starve for bread. Humanity needs our combined generosity.

Still there is more. Without wishing to ignore the distinctions between us in ecumenical relations, I note that both of our church bodies participate in an ever-widening circle of interchurch deliberations. I must express my gratitude for your president's presence at a great number of ecumenical meetings. I have treasured his contribution at meetings of the Lutheran Council in the U.S.A., at visits to meetings of the Lutheran World Federation, and even at interdenominational conferences. The meeting of presidents of the three large Lutheran churches in a variety of forums has its parallel in meetings for leaders of boards, commissions, and districts.

Although our ecumenical involvements may be the result of God at work in our environment, I hope it is more the result of taking Scripture seriously, such

Scripture as First Corinthians 12:3: "... no man can say that Jesus is the Lord but by the Holy Ghost." While such a rudimentary confession of faith is not sufficient basis for an organized church body, it can serve as grounds for interchurch relations.

Fortunately our two church bodies have much more. Both accept the Scriptures as the only norm for faith and life. Both subscribe to the Ecumenical Creeds and the Lutheran Confessions as a true witness to the Scriptures. For this reason we may wonder what the apostle Paul would write to us. Would he write as he did in First Corinthians 3:4-7? "For while one saith, I am of Paul: and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the increase. So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase."

In place of the names of Paul and Apollos, would the apostle insert the names of Walther and Muhlenberg, or perhaps Pieper and Rosenius? No hasty or careless answer should be given, but I am committed to having our two churches, as much as they are willing, seek the answer together. As we do, "Grace to you and peace from God the Father and the Lord Jesus Christ."

DR. ROBERT J. MARSHALL

RESOLUTIONS

1. MISSIONS

To Encourage Greater Participation in the Church Extension Fund

RESOLUTION 1-01

Report 1-02 (CW, pp. 20—23)

WHEREAS, The synodical Church Extension Fund is an important arm of the mission of the church; and

WHEREAS, The basic source of loan funds is provided by a systematic participation of investments by individuals and organizations in both synodical and District Church Extension Funds; and

WHEREAS, Fund growth can be aided through the example of leaders and workers as well as through systematic and timely promotion; therefore be it

Resolved, That the leaders and workers of the church at all levels be encouraged to participate in the Church Extension Fund with a portion of their savings and investment programs; and be it also

Resolved, That all Districts regularly designate specific times, such as annual Church Extension Fund Sundays, for promotion.

Action: Adopted (4).

To Consider Missions and Church Extension Capital Needs

RESOLUTION 1-02

Report 1-02 (CW, pp. 20—23)

WHEREAS, The Board for Missions and the Church Extension Board have significant capital fund needs; and

WHEREAS, The capital needs of the Synod have been supplied through regular and special offerings of the church; therefore be it

Resolved, That the capital needs of these boards receive substantial consideration in the allotments of any 125th Anniversary Thankoffering.

Action: Adopted (4).

To Improve Fiduciary Management of Church Extension Fund

RESOLUTION 1-03

Report 1-02 (CW, pp. 20—23)

WHEREAS, Accountability, responsibility, and credibility are important facets in management and administration of a large and growing fiscal operation; and

WHEREAS, The interrelationship of synodical and District Church Extension Funds makes an exchange and interchange of information and reports necessary; therefore be it

Resolved, That the Synod's Church Extension Board shall:

1) Utilize the services of the synodical Controller's Department in assisting Districts in acquiring accredited, certified audits (*Handbook* 8.63 f);

2) Receive, review, and study annual certified audits from all Districts;

3) Seek the counsel of knowledgeable and competent persons in studying and reviewing investment policies and practices of synodical and District Church Extension Fund operations.

Action: Adopted (4).

To Change Handbook Regulations Regarding Church Extension

RESOLUTION 1-04

(The committee reported in Session 5 that this matter had been transferred to Committee 4. See Res. 4-34.)

To Support Lutheran Bible Translators

RESOLUTION 1-05

Report 1-01, Appendix B; Overture 1-25 (CW, pp. 20, 29)

WHEREAS, There are numerous peoples who do not have the Word of God written in their own language; and

WHEREAS, We have been blessed by our God with dedicated people in the Lutheran Bible Translators, an agency engaged in the translation of Holy Scriptures into these languages; and

WHEREAS, Christ, our dear Lord, urges us in these Scriptures to reach out into all of the world with every means at our disposal; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, assembled in convention in Milwaukee, present to the throne of grace its prayers of thanksgiving for the effort and the dedication of all those connected with Lutheran Bible Translators, as well as petitions for continued blessings upon this organization; and be it also

Resolved, That the Synod encourage the Board for Missions and Lutheran Bible Translators to continue their cooperation in accordance with the guidelines found in CW Appendix B, page 20, entitled: "Relations Between the Board for Missions and the Lutheran Bible Translators."

Action: Adopted (5).

APPENDIX B

Relations Between the Board for Missions and the Lutheran Bible Translators

In fulfilling its obligations on behalf of The Lutheran Church—Missouri Synod, the Board for Missions calls or appoints and sends men and women of many capabilities to fulfill a wide variety of tasks. These tasks include the reduction of language to writing, the production of written mate-

rials, the translation and publication of the Scriptures, literacy and related programs.

The Lutheran Bible Translators and similar groups with a more limited specialized objective are concentrating their efforts on the recruitment and training of Bible translators and support personnel. More recently the Lutheran Bible Translators have also taken on the responsibility of a sending agency.

As the Board for Missions endeavors to fill indicated manpower needs, it turns to many sources for qualified personnel. When seeking men to fulfill the above-mentioned specialties it will also want to consider the manpower available through the Lutheran Bible Translators.

In such instances the Board for Missions, through its Personnel Department, would make inquiry as to availability of desired personnel. The Lutheran Bible Translators then could recommend one or more candidates to the board to be considered for the proposed position.

Processing these candidates, calling or appointing them, sending them out, maintaining them would be according to the Guidelines for Overseas Workers as established by the Board for Missions. The missionary may maintain relationships with the Lutheran Bible Translators; however, his responsibility and reporting relationship would be to the church in which he serves and to the Board for Missions.

Financial support of such a missionary, either in whole or in part, could be provided by the Lutheran Bible Translators through the Special Gifts Department of the Board for Missions. This would, however, in no way change the responsibility and reporting relationship mentioned in the paragraph next above.

Where a church has come into being in any given place, it can seek to fill its needs without channeling its request through the Board for Missions. It may look upon Lutheran Bible Translators as one source of qualified manpower. All procedures will have to be agreed upon by the two parties concerned. In such instances the Board for Missions will assume no responsibilities.

To Urge Unified and Thankful Support of the Synod's Missions

RESOLUTION 1-06

Reports 1-01, 1-01A (CW, pp. 1—20)

WHEREAS, Christ has commissioned all Christians to "go into all the world and preach the Gospel to all creatures" (Mark 16:15); and

WHEREAS, This task is performed most effectively when Christians are united in spirit under the saving Word and experience the joy of a common Christian witness and commitment; and

WHEREAS, Concerns have been raised from within the Board for Missions that reveal a lack of unanimity on the proper application of our fellowship theology to ecumenical problems that arise on our mission fields; and

WHEREAS, All members of the Board for Missions acknowledge that there are unique difficulties when we bring the Christian witness to people in cultures vastly different from our own; and

WHEREAS, It behooves us, who are reconciled unto God through Jesus Christ and to whom has been entrusted the message of reconciliation, to be reconciled one to another in Jesus' name; therefore be it

Resolved, That the Synod praise and thank God for calling us to be partners in His ministry of reconciliation; and be it further

Resolved, That the Synod express its deep appre-

ciation to the Board for Missions and all of its missionary personnel for their dedicated mission service; and be it further

Resolved, That the Synod encourage the Board for Missions to go forward courageously in carrying out its responsible and difficult task of supervising and administering our vast and complex mission program, urge its members to continue to seek answers to difficult problems within the framework of our confessional stance, caution them against careless criticism of each other and the field, and assure them of our prayers to the end that all may walk together as reconciled brothers who are sent to reconcile; and be it finally

Resolved, That the Synod urge all of its members to pledge themselves to an unprecedented outpouring of prayers and gifts in support of our missionaries and missions, an outpouring which will faithfully reflect the outpouring of God's spiritual and temporal gifts to us.

Action: Adopted (2).

(Two amendments were defeated: a motion to further safeguard the Synod against improper ecumenical involvements — already covered in the third resolved according to the committee — as well as a motion to amend the third resolved to read in part: "... urge its members to find answers to difficult problems within the Holy Scriptures, encourage them to recognize the benefits of constructive criticism and the harm of destructive criticism, and assure them . . ." To a question of whether this resolution should not be referred to Committee 2, which was studying the "binding nature" of synodical resolutions, the chair ruled that the matter would remain with Committee 1 at least for the present.)

To Encourage People Resources Development in Missions

RESOLUTION 1-07

Report 1-01, II (CW, pp. 5—6);

Overture 1-26 (CW, p. 29)

WHEREAS, God has richly blessed the preaching of His Word in the overseas mission fields not only in membership growth but also in greatly increased numbers and capabilities of national workers; and

WHEREAS, This growth has led our church to explore new ways of training workers and deploying manpower; therefore be it

Resolved, That the Synod commend the Board for Missions for the STAPOC (Special Training Assistance Program for Overseas Churchmen) through which church leaders from national churches come to the U. S. for special study, and encourage the board to continue and enlarge the program; and be it further

Resolved, That the Synod commend the Board for Missions for Project Timothy, through which stateside churchmen are invited to share in the life and work of a church in an overseas setting, and encourage the board to continue and enlarge the program; and be it further

Resolved, That the Synod commend the Board for Youth Ministry for the POPV (Prince of Peace Volunteers) program whereby young workers are made avail-

able to overseas mission fields, and encourage the board to support and enlarge the program; and be it finally

Resolved, That the Board for Missions develop and carry out a strategy for rapid and effective redeployment of expatriate missionaries who are recalled from overseas mission fields.

Action: *Adopted* (5).

To Maximize Use of Available Personnel Resources for God's Mission

RESOLUTION 1-08

Overture 1-27 (CW, p. 29)

WHEREAS, The Board for Missions believes it to be its mandate to be in mission to the world and to increase the impact of Christian witness on the world; and

WHEREAS, This task cannot be the assignment solely of the 375 expatriates and the 475 national pastors now serving the church's missions related to The Lutheran Church — Missouri Synod beyond the boundaries of the U. S. A. and Canada; and

WHEREAS, All members of the church are agents of God's reconciliation in their daily vocation; therefore be it

Resolved, That the Board for Missions develop ways to make people aware of the opportunities available to use their specialized skills and training to participate in Christ's mission while serving overseas in private or government institutions and programs of service; and be it also

Resolved, That the Board for Missions define the relationships of such people to the church in such a way that their service and witness are accepted and recognized by themselves, by the sending church, and by the receiving church, as an expression of the church's commitment to the whole mission of the church in the world, even though they are not salaried or sent under church auspice.

Action: *Adopted* (5).

To Approve Policy for Loaning of Mission Personnel (Seconding)

RESOLUTION 1-09

Report 1-01, Appendix A (CW, pp. 19—20)

WHEREAS, There is a definite need to make mission personnel available in special assignments not covered under the present administrative structure; and

WHEREAS, The New York and Denver conventions have given encouragement to develop and provide guidelines for the loaning of such personnel (New York 1-02, Denver 1-15A); and

WHEREAS, The loaning program has been designed to deal with unusual circumstances, unique opportunities, and specialized ministries; and

WHEREAS, The guidelines developed by the Board for Missions contain clear and sufficient safeguards against compromise of synodical confessional standards; therefore be it

Resolved, That The Lutheran Church — Missouri Synod in convention adopt as a synodical policy the procedure for loaning of personnel as published in Appendix A of the report of the Board for Missions (CW 1-01, pp. 19—20).

Action: *Adopted* (8).

APPENDIX A

Procedures for Loaning of Missionary Personnel

I. BASIS FOR LOANING PERSONNEL

A. Definition:

Loaning of missionary personnel (sometimes referred to as "seconding") is making personnel available for special assignment to an organization or agency not under the administrative structure of the loaning organization.

B. Rationale:

The Board for Missions of The Lutheran Church — Missouri Synod has on several occasions for the sake of mission approved specific recommendations for loaning and receiving of loaned personnel in accord with the following:

1. The Objectives of the Board for Missions

E. g., "2. e) sharing with other churches and individuals the treasures God in His grace has entrusted to His people." — "BFM Manual," May 3, '68 Edition, p. 1

2. The Policies of the Board for Missions

E. g., "Unity and Cooperation

5. To affirm that by virtue of our unity with other Christians in the Body of Christ, the Board should work together with others when it will edify Christ's Body and advance His Mission." — "BFM Manual," May 3, '68 Edition, p. 2

3. The Encouragement of the Synod

a. "Resolved, That the Board for Missions and its staff be directed to pursue fully all opportunities for cooperative endeavors that will magnify God's name, glorify His kingdom, conserve His manpower, and widely use His resources without denial of God's Word." — Cf. *Convention Proceedings*, New York 1967, p. 81, Resolution 1-02

b. "Resolved, That the Board for Missions be authorized to develop ways to enable our pastors, missionaries, and laymen to be Christ's people wherever they are, and to encourage, instruct, and counsel pastors, missionaries, congregations, districts, and sister churches as they engage in cooperative ministry with other Christians in all parts of the world, including also those not organizationally related to us. . . ." — Cf. *Convention Proceedings*, Denver 1969, p. 80, Resolution 1-15a

4. The Mission Affirmations

The theological stance and thrust of the Mission Affirmations adopted by the Synod at the Detroit convention in 1965.

"Resolved, That we affirm that by virtue of our unity with other Christians in the body of Christ, we should work together when it will edify Christ's body and advance His mission, refusing cooperation, however, on such occasions when it would deny God's Word; . . ." Ephesians 4:1-16 — *Mission Affirmations*, III, "The Church Is Christ's Mission to the Church," 3d Resolved

5. Guideline: "Theology of Fellowship"

The conviction that these principles are in accord with the Scriptures and the Lutheran Confessions (Guideline: The document "Theology of Fellowship," adopted at the 47th regular convention, New York, 1967). E. g., Part III C 4: "Our Synod should clearly recognize that, in the case of necessary work on the local, national, or international level, where the faith and confession of the church are not compromised, and where it appears essential that the

churches of various denominations should cooperate or at least not work at cross purposes, our churches ought to cooperate willingly to the extent that the Word of God and conscience will allow." E.g., *Part III C 6*:
 "... when ecclesiastical practice is in harmony with Scripture and the Lutheran Confessions, the church is edified. On the other hand, when ecclesiastical practice constitutes a demonstrable denial of the Gospel, the work of the church is undermined."

II. CIRCUMSTANCES WHICH CALL FOR THE LOANING OF MISSIONARY PERSONNEL

A. A Specialized Ministry

A specialized ministry which calls for a person with the right combination of qualifications and who cannot readily be found by the board or agency which sponsors the ministry.

1. Examples of Loaned Personnel

- a. Special Assistant to the Director of the LWF Broadcasting Service in Nairobi, *Rev. Paul Volz*;
- b. Mass Media Director, Far East, under administration of LWF, *Rev. Wm. Dingler*;
- c. Director of the Christian Radio Studio, Jos, Nigeria, under administration of LCMS, *Mr. Fleming Kramp*, loaned by Danish Sudan Mission (Lutheran)

2. Potential opportunities in deaf work and other special ministries;

B. Unusual Circumstances

Unusual circumstances for which a variety of special-ist personnel are needed and who cannot be found entirely in one Lutheran body.

Examples:

1. International Committee of the Red Cross (ICRC) and Nigeria Red Cross, emergency relief and rehabilitation teams. *W. F. Bulle, M.D.*, and 9—12 people under full LCMS support.
2. Christian Council of Nigeria, Commission on Relief and Rehabilitation: *John Lautenschlager, M.D.*, *Priscilla Crow, R.N.*, *Ruth Kruse, R.N.*, *Lois Ann Voigt, R.N.*
3. *Mr. Robert McNamara*, LCMS missionary to Nigeria, loaned to Church World Service of New York for work as a logistics officer with The Commission on Relief and Rehabilitation, Christian Council of Nigeria (July 1, '70 to Aug. 31, '71).
4. Director of Islam-in-Africa Project Study Center, Ibadan, West Africa, *Rev. Robert Stade* (1968—70).
5. Islam-in-Africa Project, Christian Council of Ghana, for 3-year service as an adviser, *Rev. James Dretke* (July 1969—72).

C. Unique Opportunity

Unique opportunity through cooperation to develop a multifaceted ministry.

Examples:

1. Mission strategy for the Middle East. — *Bruce Schein* from LCA to LCMS.
2. Assignment of appointed teachers to overseas schools operated in the English language and not under the direct jurisdiction of the Board for Missions. (E.g., High Clerc School, Kodaikanal, India; Seoul Foreign School; Faith Academy, Manila; Hokkaido International School; Hill Crest, Jos, Nigeria.)

III. PROCEDURES FOR SENDING AND RECEIVING OF LOANED PERSONNEL

A. Personnel on loan for special assignment shall be duly appointed and shall continue membership with the church body of the appointing board.

B. Negotiations for the loaning of personnel shall be done by responsible staff representatives of the sending and receiving agencies and shall include:

1. Delineation of duties and responsibilities;
2. Salary and support arrangements;
3. Funding for the work program.

C. The loaning of personnel shall in each instance be for a

special assignment, for a fixed period of time, subject to annual review, with option for renewal by mutual consent of responsible parties prior to expiration of the assignment.

D. Loaned personnel are administratively responsible for their assignment to the receiving agency. They are also to provide regular informational reports to the sending agency, the frequency of these reports to be determined at the time when the assignment is made.

(A motion in Session 5 to refer the resolution back to the floor committee for clarification of the provisions for the safeguarding of the Synod's position failed to carry. The delegates declined an amendment to substitute for the resolved of the resolution the resolved of overture 1-19, except for the final clause "subject to ratification by the following convention of the Synod." A second attempt to recommit also failed.)

To Encourage Awareness for the Sake of the Gospel

RESOLUTION 1-10

Overture 1-24 (CW, pp. 28—29)

WHEREAS, America today is a mixture of many cultures, to which the church is called to witness; and

WHEREAS, It is the mission of Christ's church to preach the Gospel to people of all cultures, without imposing cultural norms upon them; therefore be it

Resolved, That The Lutheran Church — Missouri Synod encourage the Board for Missions and the Board of Parish Education to reflect the diversity of our ethnic and racial groups in our visual aids, our literature, and the training program of our Synod.

Action: *Adopted* (8).

To Explore New Methods for Mission Support

RESOLUTION 1-11

Overture 1-21, 1-22 (CW, pp. 27—28)

WHEREAS, There is always a need to explore new methods of supporting our world missions program; and

WHEREAS, The direct and personal approach to world missions offers many advantages; therefore be it

Resolved, That Synod's Board for Missions and the Board of Stewardship be requested to explore methods of further decentralizing and personalizing interest in and financial support for the Synod's world mission program.

Action: *Referred under omnibus resolution to Board of Directors for study and report to the next convention.*

To Recognize Significant Anniversaries

RESOLUTION 1-12

WHEREAS, It is most fitting for Christians to recognize and appreciate God's blessing in establishing, developing, and sustaining His church throughout the world; and

WHEREAS, By God's grace, in this biennium we are able to recognize the following milestones:

The 25th anniversary of our work in the Philippines;
The 75th anniversary of our sponsoring of the ministry to the deaf; and

The 100th anniversary of our close relationship to the Saxon Free Church in Germany; therefore be it

Resolved, That the Synod in convention assembled pause now to offer thanks to God in prayer for all blessings received in connection with the above anniversaries.

Action: *Adopted* (13).

To Retain Present Policies for Entering New Mission Fields

RESOLUTION 1-13

Overtures 1-19, 1-20 (CW, p. 27)

WHEREAS, Overtures 1-19 and 1-20 would tend to place undue limitations upon the Board for Missions in the pursuance of its mission responsibility; and

WHEREAS, The Board for Missions has consulted and continues to consult with the Synod's Board of Directors for guidance and support before entering new mission fields; therefore be it

Resolved, That the Synod respectfully decline Overtures 1-19 and 1-20.

Action: *Adopted* (13).

To Evaluate Prefield Training Program

RESOLUTION 1-14

Report 1-01A (CW, p. 20)

WHEREAS, Proper synodical procedures were followed in carrying out the initial involvement of our Synod's mission personnel in the Inter-Lutheran Missionary Prefield Training Program, including referral for opinion to the CTCR, Commission on Constitutional Matters, and the Synod's President; and

WHEREAS, The first stage of our involvement in this program will be completed this summer and will be followed by a scheduled evaluation of the program and of our involvement in it by the Board for Missions; therefore be it

Resolved, That the Synod reaffirm the validity of the procedures by which the Board for Missions entered into this program for prefield training of Lutheran missionaries; and be it also

Resolved, That upon the completion of the present trial period, the Board for Missions and its executive staff proceed with the scheduled evaluation of the prefield training program, and our involvement in it, to determine if continued participation is advantageous to our mission program and in keeping with our overall mission objectives.

Action: *Adopted* (13).

To Refer Overture 1-17 Regarding Those Ministering in Difficult Situations

RESOLUTION 1-15

Overture 1-17 (CW, p. 27)

WHEREAS, Overture 1-17 to this convention comes out of a specific local situation; and

WHEREAS, The Council of Presidents in the Synod has under discussion matters closely related to this type of situation; therefore be it

Resolved, That Overture 1-17 to this convention be referred to the Council of Presidents for consideration and action.

Action: *Adopted* (13).

To Commend and Support Board for Missions for Work in Various Cultural Settings

RESOLUTION 1-16

Report 1-01 (CW, p. 16)

WHEREAS, The Lutheran Church — Missouri Synod is in mission to the entire world; and

WHEREAS, The mode of living of the American people has resulted in many cultural groups and styles of life which are not finding their way into the traditional parishes (e.g., elderly, alienated youth, drug addicts, wheels culture, and racetrack culture); and

WHEREAS, During the past year the Board for Missions in coordination with the Districts has been active in the development and initiation of a comprehensive and coordinated planning process in all phases of mission and ministry including minority race, class, and cultural settings; therefore be it

Resolved, That the Board for Missions and the Districts be commended for and encouraged in their aggressive work as agents of reconciliation endeavoring to reach all people.

Action: *Adopted* (13).

To Intensify Special Ministries on the Local Level

RESOLUTION 1-17

Overture 1-28 (CW, p. 30)

WHEREAS, Lutheran Christians are to be agents of reconciliation and ambassadors for Christ; and

WHEREAS, The congregation in mission is filled by the Spirit with a desire to witness and minister to people in all locations and circumstances; and

WHEREAS, The sweeping and rapid changes taking place in our society have greatly increased the number and diversity of groupings of people to whom the congregation is called to be in mission; and

WHEREAS, The peoples to whom Christ's ambassadors are sent include the historic groupings of the poor, the

ethnic and racial minorities, the sensory-impaired (the deaf and blind), the mentally retarded, the mentally ill, the physically ill and disabled, the unmarried mother, and dependent children; and

WHEREAS, Christ's people are also sent to witness and minister to more recent and emerging groups of people who often cannot be reached through normal modes of outreach, ministry, and worship; and

WHEREAS, The Christian congregation has been strategically placed by its Lord in a particular community to be that servant-instrument by which His Gospel is proclaimed and demonstrated to all people; therefore be it

Resolved, That each congregation of the Synod be encouraged to engage in an intensive and ongoing process of identifying and ministering to all persons and groupings of people in their parish areas; and be it also

Resolved, That the Districts and the Synod (1) encourage the congregation in sharing the message of reconciliation; (2) provide services of enablement to assist the congregation in its ministry of outreach with greater diligence, sensitivity, and effectiveness.

Action: *Adopted* (13).

To Refer Request of Board of Control of Instituto Concordia de Sao Paulo, Brazil

RESOLUTION 1-18

Report 6-21 (CW, p. 313)

WHEREAS, The Board of Control of the Instituto Concordia de Sao Paulo, Brazil, has requested certain funding for capital needs; and

WHEREAS, This request has not yet been approved by the Brazil District Board of Higher Education, pending the results of the study of the entire education system of the Brazil District; therefore be it

Resolved, That the request of the Board of Control of Instituto Concordia de Sao Paulo, Brazil, be referred to the responsible officials of the Brazil District.

Action: *Adopted* (13).

To Establish a Board for Evangelism

RESOLUTION 1-19

**Report 4-04, IV; Overtures 4-45—4-50
(CW, pp. 202, 225—226)**

WHEREAS, The chief function of every Christian is to convey, by his words and life, the message "... that God was in Christ reconciling the world unto Himself" (2 Cor. 5:19); and

WHEREAS, There is great need to expand and emphasize the work of evangelism in the Synod so that the command of Christ to bear witness to all people may be more fully carried out by the congregations of the Synod; and

WHEREAS, The Synod has special boards for missions, church extension, higher education, parish education, youth ministry, social ministry, and stewardship to assist individuals, congregations, circuits, and Districts in their work; and

WHEREAS, Provision has already been made in the current budget for an Evangelism Commission and an Executive Secretary for Evangelism, so that additional funding should be minimal; and

WHEREAS, All evangelistic effort must be closely related to mission activity; therefore be it

Resolved, That a separate Board for Evangelism be established; and be it further

Resolved, That said board consist of two pastors, two laymen, and one teacher; and be it further

Resolved, That said board be located within the Division of Missions and Special Ministries; and be it further

Resolved, That the first Board for Evangelism be appointed by the Board of Directors of the Synod, said first board to include: one pastor and one layman to serve for a term of four years; and one pastor, one layman, and one teacher to serve for a term of two years; and that thereafter members of said board shall be elected by the Synod in convention; and be it finally

Resolved, That the following addition be made to the Bylaws of the Synod:

BOARD FOR EVANGELISM

Personnel and Election

The Board for Evangelism shall consist of two pastors, two laymen, and one teacher to be elected by the Synod.

Functions and Duties

The Board shall develop policies and provide programs of evangelism for use by individuals, congregations, circuits, and Districts.

Organization and Meetings

The Board shall organize itself at the first regular meeting following the biennial convention of the Synod. It shall elect from its membership a chairman, vice-chairman, and secretary.

The Board shall meet in regular session at least quarterly.

Action: *Adopted* (11).

(The committee inserted "separate" into the first resolved. An amendment to add "and by the Council of Presidents" in the fourth resolved failed to carry.)

To Provide Resources for Missions

RESOLUTION 1-20

**Report 1-01, I; Overtures 1-18, 1-23
(CW, pp. 1—5, 27, 28)**

WHEREAS, The mission mandate of our Lord Jesus Christ must occupy the highest priority in our planning, and money must serve an enabling role; and

WHEREAS, Recent reductions in mission program funds, together with projected cutbacks for 1971, pre-

cipitated a recall of certain missionaries from New Guinea, Ghana, and Latin America; and

WHEREAS, It has been established that a minimum of \$10.5 million in 1972 and an annual increase thereafter, equivalent to the average rise in cost of living, will only enable The Lutheran Church — Missouri Synod to continue mission planning without further retrenchment; therefore be it

Resolved, That the Board for Missions initiate work-program planning for the next biennium based on budget figures of \$10.5 million in 1972 and \$11 million in 1973; and be it further

Resolved, That the Board of Directors, on the basis of careful forecasting of total income and total needs, give the Board for Missions, prior to each target year, a firm dollar commitment from regular budget sources; and be it further

Resolved, That the Board of Stewardship, with the cooperation of the Board for Missions, and with the concurrence of the Board of Directors, solicit extra-budgetary funds sufficient to finance the difference between the budget figures established by the Synod and the fiscal commitments of the Board of Directors based on regular budget sources; and be it finally

Resolved, That this policy of giving a firm commitment and soliciting extrabudgetary funds be evaluated after a 2-year trial period.

Action: *Adopted (11).*

(Amendments to strike the third resolved and to substitute "dollar estimate" in the second resolved failed.)

To Retain Staff Office of Campus Ministry Under the Synodical Board for Missions

RESOLUTION 1-21

Overtures 1-03—1-16 (CW, pp. 23—26)

WHEREAS, The Lutheran Church — Missouri Synod in convention at New York (Res. 3-20) and in Denver (Res. 1-20) reaffirmed the role of the synodical Board for Missions and the Districts in campus ministries; and

WHEREAS, These conventions also encouraged the use of the coordinative and consultative services of The Lutheran Council in the U. S. A. in the work of synodical campus ministry; and

WHEREAS, These coordinative and consultative services of the Department of Campus Ministry in LCUSA are already being utilized by the Synod; and

WHEREAS, The Synod has had limited experience with a full-time secretary for campus ministry utilizing the services of LCUSA; and

WHEREAS, Adequate guidelines governing the proposed relationship with the Department of Campus Ministry in LCUSA have not been clearly defined; therefore be it

Resolved, That the staff office of Secretary for Campus Ministry be retained under the Board for Missions; and be it further

Resolved, That the conditions of any closer administrative relationship with the Department of Campus Ministry in LCUSA be clearly defined by the Board for Missions; and be it finally

Resolved, That the Board for Missions continue to study and clarify the way in which our campus ministries can best be served.

Action: *Adopted (13).*

(On July 16 a statement was filed with the Secretary in behalf of 22 pastors who expressed "regret over the premature decision" and protested "the manner in which this resolution was adopted.")

2. THEOLOGICAL MATTERS

To Encourage Production of a Cooperative "Lutheran Hymnal"

RESOLUTION 2-01

Report 2-02, Overture 2-255

(CW, pp. 44—46, 124—125)

WHEREAS, There is definite need to revise *The Lutheran Hymnal* to provide for the church's present-day needs; and

WHEREAS, The Synod in conjunction with other Lutheran bodies in North America is proceeding toward such a revision of the hymnic and liturgical resources available for the church's use; and

WHEREAS, The theological resources of the Synod ought to be shared in efforts to provide confessionally sound worship materials for all Lutherans in North America; and

WHEREAS, The Inter-Lutheran Commission on Worship — an agency in which the Synod is cooperating in the production of worship materials — has now produced two experimental booklets (one of hymnic materials and one containing the service of Holy Communion), and expects to produce a collection of non-Eucharistic services and occasional services (baptism, marriage, burial) in the immediate future; therefore be it

Resolved, That the Synod instruct the Commission on Worship to urge the Inter-Lutheran Commission on Worship to proceed with the preparation of the hymnal and service book called for in the action of the Detroit convention (Res. 13-01, 1965, *Proceedings*, pp. 185—186), and described in the preface of the Inter-Lutheran Commission on Worship's two published booklets (*Contemporary Worship 1* and 2); and be it further

Resolved, That in such preparation of materials for the common liturgy and hymnal the Inter-Lutheran Commission on Worship be urged to give full consideration to the concerns voiced in Overture 2-255; and be it further

Resolved, That the congregations and agencies of the Synod be encouraged to forward to the Commission

on Worship positive and negative reactions to *Worship Supplement* and to *Contemporary Worship 1* and *2*, and that the Inter-Lutheran Commission on Worship be requested to consider these reactions when incorporating portions of the *Worship Supplement* and *Contemporary Worship 1* and *2* in the common liturgy and hymnal; and be it finally

Resolved, That a progress report be made to the 1973 synodical convention, and that 1975 be set as the target date for publication of the common liturgy and hymnal.

Action: *Adopted* (3).

(An amendment to delete the words following "convention" in the last resolved failed to carry. Also a motion to postpone action on the entire resolution until the fellowship question had been decided.)

To Continue to Publish the Worship-Gram

RESOLUTION 2-02

Reports 2-02, 11-04 (CW, pp. 45, 434)

WHEREAS, The Commission on Worship has provided the clergy of the Synod with information on worship through its newsletter *Worship-Gram*; and

WHEREAS, Fiscal limitations have prevented similar service to the church musicians of the Synod although *Worship-Gram* has contained much information of value to these servants of the church who also lead in worship; and

WHEREAS, *Worship-Gram* can prove to be a valuable means through which worship leaders can benefit also from the work of the Commission on Architecture; therefore be it

Resolved, That the Commission on Worship be urged to continue publication of *Worship-Gram* at least semi-annually; and be it further

Resolved, That the distribution of *Worship-Gram* be expanded to include also the Synod's musicians—both on the congregational level and in the schools of the synodical system; and be it further

Resolved, That *Worship-Gram* continue to provide materials from both the Commission on Worship and the Commission on Architecture; and be it finally

Resolved, That the Synod's Board of Directors be urged to include sufficient funds in the budget of the Commission on Worship for such publication plans.

(NOTE: Cost of such proposed publication not to exceed \$2,000)

Action: *Adopted* (18).

To Clear Worship Materials

RESOLUTION 2-03

Report 2-02 (CW, pp. 44—45)

WHEREAS, The Synod's *Handbook* (11.113 b 2) authorizes the Commission on Worship to "clear all literature related to corporate Christian worship in liturgics

and hymnology made available through the Synod's boards or through Concordia Publishing House"; and

WHEREAS, The report of the Commission on Worship indicates that materials have been published without such clearance; and

WHEREAS, Worship is such a theologically and psychologically sensitive area in the church's life that people have a tendency to become disturbed by some worship practices which are "unauthorized"; therefore be it

Resolved, That the Synod call upon all responsible parties to follow the provisions of the synodical *Handbook* (11.113 b 2) in the production of materials intended for use in corporate public worship.

Action: *Adopted* (18).

To Withhold Ordination of Women to the Pastoral Office

RESOLUTION 2-04

Overtures 2-153—2-155, 2-157—2-162, 2-227;

Report 2-01, I, D (CW, pp. 92—94, 113; 32)

WHEREAS, God has spoken, "The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the Law says" (1 Cor. 14:34 RSV); and again, "I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (1 Tim. 2:12-14 RSV); and

WHEREAS, the Synod, after an exhaustive study by the Commission on Theology and Church Relations, has declared on the basis of this Word, "Those statements of Scripture which direct women to keep silent in the church and which prohibit them to teach and to exercise authority over men, we understand to mean that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive functions of this office" (Denver *Proceedings*, 1969, Res. 2-17, p. 88); and

WHEREAS, The Commission on Theology and Church Relations has reviewed this matter during the past biennium and reaffirmed the position expressed by the 1969 convention (cf. CW, p. 32, Report 2-01, I, D); and

WHEREAS, God has in the past richly blessed His church with many dedicated women and ample opportunities for their service in the church; therefore be it

Resolved, That the Synod reaffirm its position that the Word of God does not permit women to hold the pastoral office or serve in any capacity involving distinctive functions of this office; and be it also

Resolved, That we thank God for the countless blessings to His church through the service of women.

Action: *Adopted* (8).

(At the beginning of the discussion in Session 4 the chair stated that an attempt would be made to alternate between

pro and con speakers. Discussion was resumed in Session 6. At that time an amendment was offered to substitute for the first resolved the following:

Resolved, That the Synod at present not ordain women to the pastoral ministry;

Resolved, That positions now filled by ordained clergy be screened for those which may provide opportunities for women with the extensive background provided by the seminary;

Resolved, That the Synod's institutions for higher learning permit entrance and access to preparation for such distinctive ministries as may be presented in the future.

This amendment was defeated as well as an amendment of substitution, "That the CTCR make a comprehensive theological study of the role of women in American society and specifically within the LCMS considering as one of its elements the question of ordination of women." A motion to extend time indefinitely was lost.

After still further discussion in Session 8 the previous question was moved. The resolution was then adopted by a rising vote of 674 to 194.)

To Encourage Completion of Studies on Ministry

RESOLUTION 2-05

Overtures 2-215, 2-234, 2-237 (CW, pp. 109, 115—116)

WHEREAS, The concerns expressed in Overtures 2-215, 2-234, and 2-237 deal with matters currently under study by the Commission on Theology and Church Relations in connection with its assignments pertaining to the church's ministry; therefore be it

Resolved, That the Synod respectfully decline these overtures; and be it also

Resolved, That the Synod encourage the Commission on Theology and Church Relations to give high priority to the early completion of its assignments in this area.

Action: Adopted (18).

To Encourage Worship Workshops

RESOLUTION 2-06

Report 2-02 (CW, pp. 44—46)

WHEREAS, New worship materials are being produced for use in public corporate worship; and

WHEREAS, Many church musicians in our congregations are "nonprofessional" volunteers who have limited training in worship materials; and

WHEREAS, The Synod's Commission on Worship has the materials as well as the leadership to provide assistance in conducting worship workshops; therefore be it

Resolved, That the Synod encourage its Districts to conduct worship workshops on either the District or regional level; and be it also

Resolved, That congregations be urged to encourage their church musicians to attend such workshops and to underwrite the expenses of these individuals.

Action: Adopted (18).

To Decline Overtures 2-45 and 2-233 (Doctrinal Supervision)

RESOLUTION 2-07

Overtures 2-45, 2-233 (CW, pp. 61, 115)

WHEREAS, Procedures are already available for doctrinal supervision; therefore be it

Resolved, That overtures 2-45 and 2-233 be respectfully declined.

Action: Adopted (18).

To Receive the Report of the Synod's Commission on Worship

RESOLUTION 2-08

Report 2-02 (CW, pp. 44—46)

Resolved, That the Synod receive the report of the Commission on Worship with thanks.

Action: Adopted (18).

To Refer Overture 2-209 (Bible Versions)

RESOLUTION 2-09

Overture 2-209, Report 2-01, III, B (CW, pp. 108, 36)

WHEREAS, The Bible Versions Committee of the Commission on Theology and Church Relations has as its purpose to help the church deal responsibly with the nature and use of the various versions of the Holy Scriptures; therefore be it

Resolved, That we refer Overture 2-209 to the Bible Versions Committee.

Action: Adopted (18).

To Encourage Exchange Study Program

RESOLUTION 2-10

Report 2-01, III, C, Appendix I (CW, pp. 36, 43)

WHEREAS, The exchange study program provides an effective method for fostering theological growth and enriched fellowship between our Synod and sister church bodies and their schools of theology; therefore be it

Resolved, That the Synod encourage the Commission on Theology and Church Relations to develop and expand the exchange study program as an important means of contributing to the theological growth and enrichment of the church bodies involved; and be it also

Resolved, That this program be given active publicity through timely reports in the *Lutheran Witness Reporter*, therewith encouraging the members of the Synod to remember this program in their prayers and with their private grants.

Action: Adopted (18).

To Publish a List of CTCR Documents

RESOLUTION 2-11

Report 2-01, Appendix J, Overture 2-222
(*CW*, pp. 44, 111)

WHEREAS, The Commission on Theology and Church Relations, at the request of the Synod and its President, has made numerous studies on a variety of subjects dealing with problems confronting our church; and

WHEREAS, These studies are beneficial only when they are studied and used by the members of the Synod; and

WHEREAS, There may still be unanswered concerns; therefore be it

Resolved, That a list of the available Commission on Theology and Church Relations documents be published annually in the *Lutheran Witness Reporter*; and be it further

Resolved, That Concordia Publishing House be encouraged to make the study documents available and list them in its catalog; and be it finally

Resolved, That when congregations desire further studies, the proper overtures be presented to the Synod.

Action: Adopted (18).

To Receive CTCR's Study on "Creation in Biblical Perspective"

RESOLUTION 2-12

Report 2-01, E; Overture 2-236; Appendix Z-01 (*CW*, pp. 32, 116, 491)

Resolved, That the Commission on Theology and Church Relations' document "Creation in Biblical Perspective" be received by the Synod and be commended to its membership for reference and guidance.

Action: Adopted (18).

To Study Communion Practices and Policies

RESOLUTION 2-13

Report 2-01, I, 2-02; Overtures 2-141—2-146, 2-226, 2-227 (*CW*, pp. 44, 88—89, 112—113)

WHEREAS, The Commission on Theology and Church Relations and the Commission on Worship have on their agendas questions regarding the practice of Holy Communion; and

WHEREAS, Questions on Communion practices and policies are being raised by overtures to the convention; and

WHEREAS, These questions deserve careful attention and study; therefore be it

Resolved, That the President of the Synod appoint a special committee composed of members of the Commission on Theology and Church Relations and members of the Commission on Worship to make a comprehensive

study of Communion practices and policies and report through the Commission on Theology and Church Relations to the next synodical convention.

Action: Adopted (18).

To Thank Commission on Fraternal Organizations

RESOLUTION 2-14

Report 2-04 (*CW*, pp. 48—49)

WHEREAS, The Commission on Fraternal Organizations has continued its work diligently and faithfully during the past biennium as evidenced in their report to this convention; therefore be it

Resolved, That we receive this report, express our gratitude to them for their work, and encourage them to continue their faithful service to our Synod.

Action: Adopted (18).

To Receive Report of Special Committee to Study Lodge Practice

RESOLUTION 2-15

Report 2-05 (*CW*, p. 49)

WHEREAS, The report of the special Committee to Study Lodge Practice gives practical direction for dealing with members in the various categories of membership in unchristian or antichristian organizations; therefore be it

Resolved, That we receive this report with thanks and recommend it to the Synod for guidance.

Action: Adopted (18).

To Refer Overture 2-141 (Article VI, Unionism)

RESOLUTION 2-16

Overture 2-141 (*CW*, p. 88)

Resolved, That Overture 2-141 (*CW*, p. 88), "To Interpret References to Unionism in Constitution Article VI," be referred to the Commission on Theology and Church Relations for study and report prior to the next convention.

Action: Adopted (18).

To Study Concerns Expressed Regarding Woman Suffrage

RESOLUTION 2-17

Overtures 2-163—2-173 (*CW*, pp. 94—96)

WHEREAS, The Synod, acting upon the Commission on Theology and Church Relations' report entitled *Woman Suffrage in the Church* declared that "Scripture does not prohibit women from exercising the franchise in congregational or synodical assemblies" so long as



Mrs. Willie Segar, Richmond, came close to being the first lady delegate to participate in a floor debate

"the polity developed conforms to the general Scriptural principles that women neither hold the pastoral office nor exercise authority over men" (Denver *Proceedings*, 1969, Res. 2-17, p. 88); and

WHEREAS, The Synod also urged "cautious and deliberate action in the spirit of Christian love" "in the implementation of any changes in this area of women's ministry in the church" (Denver *Proceedings*, 1969, Res. 2-17, p. 89); therefore be it

Resolved, That the Commission on Theology and Church Relations, in consultation with the Commission on Constitutional Matters, be asked to review concerns expressed in overtures to the Synod and report their findings to the Synod prior to the 1973 convention at New Orleans; and be it also

Resolved, That congregations once again be reminded of the Synod's concern for "cautious and deliberate action in the spirit of Christian love" "in the implementation of any changes in this area of women's ministry in the church" (Denver *Proceedings*, 1969, Resolution 2-17, p. 89).

Action: *Adopted* (18).

To Retain "He Descended into Hell"

RESOLUTION 2-18

Report 2-01, I, F (CW, p. 32)

WHEREAS, The *Worship Supplement* distributed in the Synod in 1969 contains contemporary translations of various parts of the liturgy including the text of the Apostles' Creed; and

WHEREAS, The translation of one phrase in particular disturbed some people: "He descended into hell" was rendered with "He went to the dead"; and

WHEREAS, The Commission on Theology and Church Relations, at the request of the President of the Synod, undertook a study of whether "He went to the dead"

is an acceptable Lutheran way of confessing Christ's descent to hell; and

WHEREAS, The Synod should be concerned about expressing the creedal confession in most acceptable and understandable forms; therefore be it

Resolved, That the Synod accept for the present time the commission's recommendation to retain the wording "He descended into hell" as the most acceptable way of expressing for the members of the Synod what the Lutheran Confessions intend to affirm by this phrase in the Apostles' Creed.

Action: *Adopted* (18).

To Use Terms "Visible" and "Invisible"

RESOLUTION 2-19

Overture 2-238 (CW, p. 116)

WHEREAS, The Synod has found the terms "visible" and "invisible" useful for instruction of the doctrine of the church; therefore be it

Resolved, That the Synod encourage the continued use of these terms and any other terms that correctly set forth the doctrine of the church as taught in the Holy Scriptures and the Lutheran Confessions.

Action: *Adopted* (18).

To Refer to Board of Directors Overtures 2-213 and 2-214 (General Editor)

RESOLUTION 2-20

Overtures 2-213—2-214 (CW, pp. 108—109)

WHEREAS, The issues of Overtures 2-213 and 2-214, "To Establish Position of General Editor," have merit but are too complex to be decided by a convention floor committee; therefore be it

Resolved, That the Synod refer this matter to the Synod's Board of Directors for study and report back to the convention in 1973.

Action: *Adopted as amended* (18).

(Originally the resolved had read: "... for study and possible implementation.")

To Uphold Synodical Doctrinal Resolutions

RESOLUTION 2-21

Overtures 2-07—2-11, 2-13—2-19, 2-21—2-22, 2-25—2-33, 2-35—2-44, 2-46—2-48, 2-52, 2-54—2-56, 2-59—2-64, 2-66, 2-70, 2-112—2-113 (CW, pp. 52—53, 54—56, 56, 57—58, 59—61, 62—63, 65, 65—69, 69, 70, 80—81)

Preamble

The Synod holds that "the Word of God shall establish articles of faith and no one else, not even an angel" (Tappert, p. 295:15) and that "the prophetic and apostolic writings of the Old and New Testaments

are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged" (Tappert, p. 464:1). Accordingly the Constitution of the Synod prescribes (Article VIII, C) that "doctrine shall be decided only by the Word of God." (Cf. Constitution, Article II, 1; VII; Bylaw 1.09 b.) The Synod is irrevocably committed to the *Sola Scriptura* principle.

The Synod maintains that it is not a violation of the *Sola Scriptura* principle when it adopts doctrinal resolutions, for the Synod in such resolutions does not presume to *establish* doctrine, but intends only to *confess* doctrines taught by the *Scriptures*.

The Synod affirms that a doctrine is a doctrine because it is contained in the *Scriptures*. The Synod, therefore, rejects the opinion that a doctrine taught by the *Scriptures* and confessed by the Synod becomes binding upon its members only if and when it is unanimously approved. Rather, the Synod holds that a doctrine must be unanimously accepted because it is clearly taught in *Scripture*.

The Synod acknowledges that a resolution which declares *every* synodically adopted doctrinal statement (past and future) binding upon its members is unconstitutional (1962, 6-01). Theoretically, at least, such a resolution might bind its members to doctrines taught neither by the *Scriptures* nor by the *Confessions*. This would in effect amend Article II of the Constitution by extending the confessional basis beyond the Bible and the Symbols. The Synod, accordingly, recognizes that doctrinal resolutions stand under the norms of the *Scripture* and the Symbols. This being the case, any resolution which is found to be in conflict with these norms must be regarded as null and void, and must be rescinded by the Synod.

The Synod, nevertheless, holds that its confessional base is as broad as *Holy Scripture*, and that provided a doctrinal resolution is in fact in harmony with the Word of God, which is "the *only* rule and norm of doctrine," the content of such a resolution is *intrinsic* to the Synod's confessional basis. Therefore such a resolution does *not* have the effect of *amending* Article II of the Constitution, but simply *invokes* Paragraph 1 of Article II. It is fully in accord with Article II of the Constitution to insist that such a resolution has binding force for all members, and in accord with Article XIII to deal with those who refuse to honor such a resolution as "members who act contrary to the *Confessions* laid down in Article II and to the conditions of membership laid down in Article VI." Mindful of the objects for which it was organized, the Synod recognizes its obligation and declares its intent "to exercise supervision over pastors and teachers as to *doctrine*" (Articles of Incorporation, II, C) by implementing evangelically but firmly the provisions and procedures contained in the *Handbook*.

With respect to the binding force of its resolutions the Synod has established the general rule that "the Constitution, Bylaws, and all other rules and regulations

of the Synod apply to all members of the Synod" (Bylaw 1.09 a) and accordingly requires that the constitution of every congregation be submitted for examination so that the Synod may "ascertain whether its provisions are in harmony with *Scripture* and the teachings and the practices of the Synod" (Bylaw 1.11 a). The Synod, in stating the *circumstances* under which a member is *not* obligated to adhere to the general rule that "the Synod expects every member congregation to respect its resolutions and to consider them of binding force" (Bylaw 1.09 b), grants exceptions only with respect to such resolutions as may be accepted or rejected as a matter of *expediency* depending upon a congregation's *condition* and *locality*, as well as such resolutions that affect a congregation in the area of *self-government* (Constitution, Article VII). That the Synod does not intend the exceptions to apply to doctrinal resolutions is evident from the fact that doctrine does not properly belong to the area of self-government, and from the fact that doctrine may not be accepted or rejected upon the basis of considerations of expediency.

The provision that allows a member to reject a doctrinal resolution of the Synod is that such a resolution is "not in accordance with the Word of God" (Article VII of the Constitution). The Synod, therefore, holds that every member, by virtue of his agreement when he *voluntarily* joined the Synod and *freely* placed himself under the provisions of the Synod's Constitution and Bylaws, is bound by the Word of God expressed in the Synod's resolutions until it can be demonstrated that a resolution is *in fact* "not in accordance with the Word of God." Otherwise the Synod holds that its resolutions are to be considered "of binding force if they are in accordance with the Word of God" (Bylaw 1.09 b), and the Synod permits no member to teach or practice in violation of a resolution simply on the grounds that he does not agree with it or that it is in conflict with his private persuasion.

The object of the Synod, as stated in Article III, 1, of the Constitution, is (1) to conserve and promote a unity in which all are "united in the same mind and the same judgment" (1 Cor. 1:10), and (2) to avoid schism caused by contrary doctrine (Rom. 16:17). This purpose of the Synod is defeated when individuals are permitted to teach in accordance with their private views, for then there can be no such thing as a *synodical* position, and a meaningful corporate confessional commitment is impossible. Formal commitment of the Synod to a confessional base is pointless unless the Synod has the right as a *synod* to apply its confessional base definitively to current issues and thus conserve and promote unity and resist an individualism which breeds schism.

The Synod holds that a member cannot justly charge the Synod with "binding his conscience" when the Synod, in applying its confessional base to current issues, adopts doctrinal statements which it believes to be in harmony with the Word of God and requires that such resolutions be considered normative for every member. A doctrine of *Scripture* remains a doctrine

of Scripture despite the fact that it is formulated in synodically adopted resolutions. If a member cannot for conscience' sake accept a doctrinal resolution of the Synod, he has the obligation and opportunity through mutually approved procedure to challenge such a resolution with a view to effecting the changes he deems necessary. Failing in that, he is completely free by reason of his wholly voluntary association with the Synod to obey his conscience and disassociate himself from the Synod. Meanwhile every member of the Synod is held to abide by, act, and teach in accordance with the Synod's resolutions.

* * *

WHEREAS, Doctrinal resolutions of the Synod which are soundly Scriptural carry with them the authority of God's Word itself and do not set up "a power in the church beside the power of the Word" (Walther's Presidential Address); and

WHEREAS, The earnest warnings of Walther and Pieper against permitting anything but God's Word to rule in the church were not intended to apply to resolutions of the Synod, which, when they are in harmony with the Scriptures, do in fact permit God's Word to rule; and

WHEREAS, The Synod has indicated on the one hand that its resolutions are not to be regarded as equal to the Lutheran Symbols, and has made provisions for challenging its resolutions, but on the other hand the Synod has repeatedly declared that all members should "honor and uphold" its resolutions (cf.: 1962, 3-17; 1965, 2-08; 1967, 2-04; 1969, 2-27); and

WHEREAS, To "honor and uphold" means not merely to examine and study them, but to support, act, and teach in accordance with them until they have been shown to be contrary to God's Word; and

WHEREAS, The Synod's Constitution (Article XI, B, 4) provides that "the President of the Synod shall see to it that the resolutions of the Synod shall be carried out" and in no way indicates that doctrinal resolutions are excluded from this stipulation; therefore be it

Resolved, That we adopt the statement of the Council of Presidents of February 27, 1970, as our own:

We, the Council of Presidents of The Lutheran Church—Missouri Synod, committed to the preservation and extension of our confessional truths and to unity based on God's infallible Word and the norm of the Lutheran Confessions, believe that only the Holy Spirit, through the inspired and sanctifying Word, will assure peace and harmony of our church. We are especially mindful that "the continuing concern for preservation of pure doctrine and Christian unity should be cultivated among the brethren in the spirit of Christian love, since all disunity in the church is displeasing to our Lord" and that our "synodically adopted statements reflect a synodical consensus which speaks to the church in a contemporary manner and may be regarded as attempts to clarify the faith for the current life of the church." (Denver Res. 2-06, *Proceedings*, pp. 85—86)

Therefore we commit ourselves to the Denver resolu-

tions which request "that by the grace and mercy of God the Synod abide by its doctrinal position as stated in its constitution (Art. II)" and "uphold and honor the doctrinal content of the synodically adopted statements under the norms of Holy Scripture and the Lutheran Confessions" (2-06); and that "the Synod in humble gratitude thank God that He has blessed the Synod with such doctrinal statements" and that the Synod continue "to urge its members to honor and uphold the synodically adopted statements as valid interpretations of Christian doctrine and not to give them more or less status than they deserve." (2-27)

We also remind the Synod "that all who believe these synodically adopted doctrinal statements to be faulty in their formulation of Scriptural doctrine, or to have other deficiencies, be asked to present their concerns to the Commission on Theology and Church Relations." (Cleveland Res. 3-17)

We therefore pledge that we will carry out our responsibilities as set forth in Synod's *Handbook*, and we pray that unity may be restored and strengthened in our Synod on the basis of the Scriptures and the Lutheran Confessions. We seek the Spirit's guidance that we may help all pastors, teachers, and congregations of Synod to attain a greater measure of joy in service and mutual confidence in fulfilling our mutual Gospel mission.

Action: *Adopted as amended above (14). See also Res. 5-24.*

(When Res. 2-21 was first presented to the floor in Session 8 it had, after the preamble and the whereases, the following resolveds:

Resolved, That the Synod once again declare its doctrinal resolutions to be of binding force until it can be demonstrated to the Synod that they are not in accord with the Word of God; and be it further

Resolved, That the Synod remind the members of the Synod (i. e., congregations, pastors, teachers, and professors, Bylaw 1.09 a) of their obligation to bring their concerns about resolutions with which they cannot agree to the attention of the Synod through the appropriate channels; and be it further

Resolved, That the Synod request all who disagree with a doctrinal resolution to refrain from expressing their dissent except through procedures established by the Synod; and be it finally

Resolved, That the Synod and every member of the Synod support the President of the Synod in the discharge of his obligations to see to it that the Synod's resolutions are in fact carried out, supporting him in the discharge of the responsibilities assigned to him in the Constitution (XI, B, 2—3).

Lively discussion followed. Several efforts to extend the time failed. A 2-minute rule for every speaker on the issue was adopted. Discussion was resumed in Session 11. At that time it was moved and seconded to amend the resolution by substituting Res. 5-24. In answer to a question the chair ruled that if the motion to substitute should fail, Res. 5-24 would still be in the hands of Committee 5 and could come before the convention during the course of Committee 5's report. When the question had been called for, the motion to amend Res. 2-21 by substituting Res. 5-24 failed by a standing vote of 450 to 469.

A motion to extend the time by 20 minutes carried by the necessary $\frac{2}{3}$ vote. The assembly gave formal permission to Dr. Lloyd Goetz to read to the assembly the statement adopted by the Council of Presidents on Feb. 27, 1970, with reference to the status of synodical resolutions. It was then moved and seconded to amend Res. 2-21 by substituting for the resolveds the Feb. 27, 1970, statement of the Council of Presidents. Provision was made to have this statement printed in *Today's Business*.

In Session 14 the amendment was adopted by a rising vote of 485 to 425. Thereupon the preamble and the where-

ases of the original resolution were adopted. Finally, in order that the resolution might be properly stated, it was decided to introduce the statement with the following resolved: "Resolved, That we adopt the statement of the Council of Presidents of February 27, 1970, as our own." The convention granted Dr. Preus the privilege to address the convention on the issues involved in the resolution which had just been adopted. Further attempts to amend and to recommit the resolution were ruled out of order.

Later in the same session (14) the convention adopted Res. 5-24 on the same matter.)

To Encourage Greater Fidelity to the Doctrine and Practice of Baptism

RESOLUTION 2-22

Overture 2-235 (CW, pp. 115—116)

WHEREAS, The expression of a Christian's baptism in a life of discipleship is the basis for all the formal educational agencies of the church and the content of all Christian instruction; and

WHEREAS, The teaching on Holy Baptism in Romans 6 and in the catechisms of Martin Luther is clearly that Baptism is nothing less than initiation into the death and resurrection of our Lord Jesus Christ; and

WHEREAS, Those who are initiated into the death and resurrection of Christ bear fruit when they live a life of continued repentance and faith in the Gospel, which is the daily death of the "old Adam" and the daily resurrection of the new man in Christ; and

WHEREAS, The form for confession and absolution provided by Martin Luther in the Small Catechism (IV, 21—29), the Brief Exhortation to Confession in the Large Catechism, and the numerous references to confession and private absolution in the Augsburg Confession (XI), the Apology (XI, XII, XIII), and the Smalcald Articles (Part III, VIII) indicate that such baptismal life should include some form of confession and individual (private) absolution; and

WHEREAS, The cultivation of such a baptismal life is made more difficult wherever there is a lack of proper instruction and materials, and wherever there is indifference to the cultivation of confession and individual absolution in the parishes of the Synod; and

WHEREAS, The cultivation of such a baptismal life is compromised by the practice of baptizing infants whose parents and/or sponsors give little or no evidence of an understanding of the significance of Baptism; therefore be it

Resolved, That The Lutheran Church — Missouri Synod encourage greater fidelity to the doctrine of Holy Baptism as contained in Holy Scripture and the Book of Concord on the part of the parishes of Synod; and be it further

Resolved, That The Lutheran Church — Missouri Synod encourage its parishes to establish regular periods of instruction for parents and sponsors and especially prior to their bringing infants as candidates for Holy Baptism; and be it further

Resolved, That The Lutheran Church — Missouri

Synod encourage its parishes continually to reexamine the practices in connection with the baptism of infants and to aid parents and sponsors to desire for themselves and their children a life of repentance and faith in the Gospel; and be it further

Resolved, That The Lutheran Church — Missouri Synod encourage the cultivation of the evangelical practice of confession and individual absolution in its parishes by making suitable teaching materials available to the parishes and by requesting the parishes to provide for confession and absolution in their schedules in the same way that they provide for corporate worship, for teaching, for administration, and for auxiliary service; and be it finally

Resolved, That the Synod's publishing house be encouraged to print and distribute versions of Luther's Small Catechism that contain the full, accurate, and official text of the catechism on Baptism and confession and be encouraged to print and distribute versions of Luther's Large Catechism that contain the Brief Exhortation to Confession.

Action: Adopted (17).

To Support the Judgment of the President of the Synod

RESOLUTION 2-23

Overtures 2-57, 2-75, 2-78, 2-80, 2-82—2-87, 2-89, 2-90, 2-92—2-95, 2-97—2-111 (CW, pp. 66, 71—80)

WHEREAS, Administrators and professors of all synodical schools are the employees of the Synod; and

WHEREAS, In order to preserve the unity of the Synod, the Constitution and the Bylaws obligate and empower the President of the Synod to supervise its doctrine among "all such as are employed by Synod" (Art. XI, B, 1—4; Bylaws 2.27 a); and

WHEREAS, The President's judgment and action in appointing a fact-finding committee has been challenged; therefore be it

Resolved, That the Synod commend the President for his pastoral concern for doctrinal unity and purity and support his judgment and action in appointing a fact-finding committee; and be it also

Resolved, That the Synod decline those overtures which challenge the President's judgment and action in appointing a fact-finding committee.

Action: Adopted as amended (17).

(Amendment: insertion of "pastoral" into first resolved.)

To Call to Repentance

RESOLUTION 2-24

Report 2-01, III, E; Overtures 2-71, 2-73, 2-74, 2-80, 2-88 (CW, pp. 36—37, 70—74)

WHEREAS, Public statements of an intemperate and defamatory nature have been made by members of the

Synod against the President and other members of the Synod; and

WHEREAS, Such statements have sown suspicion, mistrust, and discord and serve only the kingdom of Satan; and

WHEREAS, Such statements are especially reprehensible when made against God's leaders in the church; therefore be it

Resolved, That the Synod call to repentance those who issue such statements and evangelically ask them to seek forgiveness from and reconciliation with God and the persons sinned against.

Action: Withdrawn by the committee upon request of the assembly (18) since these concerns had been met by the adoption of Res. 5-23 (8).

(This action was taken after the convention had decided 317 to 304 to strike the final resolved, which had read: "*Resolved*, That those who persist in their sin should be brought under the discipline of the church through the office of the District President. ["Although no one has in his own person the right to judge and condemn anyone, yet if they whose duty it is fail to do so, they sin as much as those who take the law into their own hands without such a commission" Luther, Large Catechism, Tappert, p. 402].")

To Adopt "Handbook" Revision of Section XIV on Fraternal Organizations

RESOLUTION 2-25

Report 2-01, Appendix E; Overtures 2-147—2-152 (CW, pp. 40, 90—92)

WHEREAS, Synodical *Handbook* Section XIV (Fraternal Organizations) requires updating in order to reflect adequately the scope of the work of the Commission on Fraternal Organizations; and

WHEREAS, The format of Section XIV has not previously conformed to other sections of the synodical *Handbook*; therefore be it

Resolved, To adopt synodical *Handbook* revision of Section XIV (CW, pp. 90—91, Overture 2-150):

XIV. COMMISSION ON ORGANIZATIONS

14.01 Statement of Purpose

a. The Synod has declared itself firmly opposed to all societies, lodges, and organizations of an unchristian or antichristian character.

b. The Commission on Organizations shall assist the pastors, and the congregations of the Synod in fulfilling their commitment to witness publicly and privately to the one and only Gospel set forth in the Holy Scriptures.

14.03 Responsibilities of Pastors and Congregations

a. Pastors and laymen alike must avoid membership or participation in any organization that in its objectives, ceremonies, or practices is inimical to the Gospel of Jesus Christ or the faith and life of the Christian church.

b. It is the solemn, sacred, and God-given duty of every pastor properly to instruct his people concerning the sinfulness of all organizations that —

1. explicitly or implicitly deny the holy Trinity, the deity of Christ, or the vicarious atonement;

2. promise spiritual light apart from that revealed in the Holy Scripture;

3. attach spiritual or eternal rewards to the works or virtues of men; and/or

4. embrace ideologies or principles that clearly violate an express teaching of the Holy Scriptures concerning the relationships of men to one another.

c. The responsibility of diligent and conscientious pastoral care requires that pastors of the Synod do not administer Holy Communion nor admit to communicant membership members of such organizations who, after thorough instruction, refuse to sever their affiliation with the organizations, since Holy Communion expresses an exclusive spiritual relationship of the communicant to his Lord and to his brethren (Matt. 10:32; 1 Cor. 10:16-17; 1 Cor. 11:25). Earnest continuous efforts should be put forth to bring individuals to a clear-cut decision regarding their contradictory confessions, in order that they may become or remain communicant members of the congregation, as the case may be.

d. The responsibility of conscientious pastoral care recognizes that a pastor will occasionally encounter an exceptional case in which he is called on to administer Holy Communion to a person who is outwardly connected with such an organization. Such exceptional cases ordinarily involve an individual who —

1. has accepted the pastoral care of the congregation and is being instructed by its pastor in an effort to lead him to see the inconsistency of his contradictory confession and witness, and

2. has renounced to the pastor and/or church council the unchristian or antichristian character of the organization of which he is a member.

In such exceptional cases the pastor should consult with his brethren in the ministry or with officials of the Synod, as the case may require. He should, furthermore, beware of procrastination and the giving of offense to members of either the congregation or sister congregations.

e. The Synod instructs its officials to exercise vigilant care and urges all pastors and congregations to carry out these provisions and faithfully eradicate all compromise or negation of the Gospel through members' identification with objectionable organizations. It shall be the duty of every member, pastor, and especially officials of the Synod to admonish those pastors and congregations that fail to offer countertestimony and take decisive action in matters pertaining to this subject. Refusal to heed brotherly admonition shall lead to suspension and eventual expulsion from the Synod.

14.05 The Commission on Organizations

A Commission on Organizations consisting of five members—one pastor, one teacher, two laymen, and one seminary professor—shall be appointed by the President of the Synod after consultation with the Vice-Presidents.

14.07 Functions and Duties

The commission shall —

a. gather and provide information, advice, and literature concerning all organizations, both objectionable and nonobjectionable, about which pastors or congregations may make inquiry relative to ceremonies, tenets, programs, practices, or objectives.

b. seek to explain the Synod's concerns to those organizations that have unchristian or antichristian features, with the goal of persuading them to discard their objectionable features.

c. prepare and disseminate periodic reports concerning new organizations, changes within existing organizations, and developments relative to organizations in general.

d. assist pastors and congregations, insofar as it is able, by publishing study materials, serving as

a counseling agency, and maintaining a research center for all who wish to pursue further study in this field.

e. urge the appointing of District Committees on Organizations and assist these committees in their activities.

14.09 Executive Secretary

An Executive Secretary may be appointed by the commission subject to the approval of the President of the Synod. He shall be responsible to the commission and shall perform such duties as are assigned to him by the commission.

Action: *Adopted (17).*

To Continue Concerns for Moral Standards

RESOLUTION 2-26

Overture 2-181 (CW, pp. 99—100)

WHEREAS, The Synod has expressed its concern for moral standards (1969 *Proceedings*, Res. 9-03, p. 140); and

WHEREAS, Moral standards are a continuing concern of the church; therefore be it

Resolved, That the Synod, through the word of reconciliation, continue its determination to improve the moral climate in society.

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Receive Report "Abortion: Theological, Legal, and Medical Aspects"

RESOLUTION 2-27

Report 2-01, Z-02; Overtures 2-174, 2-176—2-186 (CW, pp. 31—44, 501—504, 96—101)

WHEREAS, The New York convention (1967 *Proceedings*, Res. 2-28, p. 94) assigned the matter of the study of abortion to the Commission on Theology and Church Relations; and

WHEREAS, The CTCR has presented to the Synod a study document ("Abortion: Theological, Legal, and Medical Aspects"); therefore be it

Resolved, That the Synod receive the document, "Abortion: Theological, Legal, and Medical Aspects"; and be it also

Resolved, That this document be commended to the membership of the Synod for reference and guidance.

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Direct the Board of Control of Concordia Seminary, St. Louis, to Act

RESOLUTION 2-28

Overtures 2-84, 2-85, 2-99, 2-100, 2-107, 2-108, 2-110, 2-111, 2-229, 2-230, 2-232 (CW, pp. 73, 76, 78—80, 114 to 115)

WHEREAS, The President of the Synod has submitted

the report of the fact-finding committee to the Board of Control of Concordia Seminary, St. Louis, Mo.; and

WHEREAS, The Synod is desirous that a conclusion be brought about by the Holy Spirit under the Word of God; therefore be it

Resolved, That the Synod direct the Board of Control to take appropriate action on the basis of the report, commending or correcting where necessary; and be it further

Resolved, That the Board of Control report progress directly to the President of the Synod and the Board for Higher Education; and be it finally

Resolved, That the President of the Synod report to the Synod on the progress of the Board of Control within one year.

Action: *Adopted (15).*

(A motion asking that a summary of the report be released to the convention was withdrawn.)

To Revise Bylaws for Commission on Theology and Church Relations

RESOLUTION 2-29

Reports 2-01, III, F, 20, 21 b, 2-06; Overtures 2-239—2-241 (CW, pp. 37, 50—51, 116—117)

WHEREAS, The 1969 convention of The Lutheran Church — Missouri Synod at the suggestion of the Commission on Theology and Church Relations requested the President of the Synod to appoint a committee to review the structure and function of the CTCR (1969 *Proceedings*, Res. 3-08, p. 95); and

WHEREAS, The committee has made its report to the convention (CW, Report 2-06, pp. 50—51); and

WHEREAS, The present structure of the CTCR provides for a wide diversity in both the membership and manner in which they are selected; and

WHEREAS, The present diversity in membership enables the CTCR to better reflect the overall theological position of the Synod; and

WHEREAS, The functions and duties proposed by the report better describe the present work of the CTCR; and

WHEREAS, The proposed functions in Section 2.109 b, 1, c allow the CTCR to call on the resources of individuals or groups of individuals for additional study; therefore be it

Resolved, That the Synod retain the present wording of Section 2.109 a, except for reducing the advisory members from three to two and deleting in 5, "and the managing editor of the *Concordia Theological Monthly*"; and be it further

Resolved, That the Synod accept the proposed Section 2.109 b, Functions and Duties; and be it further

Resolved, That we accept Section 2.109 c, deleting "preferably a theologically competent faculty member on leave"; and be it further

Resolved, That the Synod decline overtures 2-239, 2-240, and 2-241 (CW, pp. 116—117); and be it finally

Resolved, That the *Handbook* be revised in the following manner:

2.109 Commission on Theology and Church Relations

a. *Membership*. Membership of the Commission on Theology and Church Relations shall consist of twenty-three voting and two advisory members, to be selected as follows:

1. The synodical convention shall elect six voting members in the same manner as other elected boards, commissions, and committees: three parish pastors, one teacher, and two laymen.

2. The Council of Presidents shall elect by ballot five voting members: two pastors, two laymen, and one teacher.

3. The St. Louis and Springfield theological faculties shall each appoint or elect three members of its faculty as voting members.

4. The President of the Synod, in consultation with the Vice-Presidents, shall appoint six voting members: two pastors, two laymen, one professor from the theological seminaries, and one professor from an educational institution of the Synod other than the theological seminaries.

5. The President and the First Vice-President of the Synod shall be advisory members.

b. Functions and Duties

1. The primary function of the commission shall be to provide guidance to the Synod in matters of theology and church relations, specifically:

a. in bringing matters of theology and church relations through special studies and documents to the membership of the Synod and to conferences;

b. in addressing itself to and evaluating the existing fellowship relations for the purpose of mutual admonition and encouragement;

c. in referring theological issues and questions to the proper individuals or groups of individuals for additional study;

d. in suggesting and outlining studies of contemporary issues as they affect the church;

e. in fostering and providing for ongoing theological education through institutes, seminars, and other means;

f. in providing a repository for theological treatises, conference papers, and similar documents and studies.

2. The commission shall assist the President at his request in discharging his constitutional responsibilities, specifically:

a. in fostering and preserving the unity of the faith within the Synod;

b. in dealing with other church bodies;

c. in initiating and pursuing fellowship discussions with other church bodies;

d. in appointing representatives to the Lutheran Council in the United States of America.

c. *Executive Secretary*. With the approval of the President, the commission may engage an executive secretary for a period not exceeding 2 years. The appointment may be renewed. The duties of the executive secretary shall be established by the commission in consultation with the President.

Action: *Adopted* (17).

(An amendment to include the editors of the *Concordia Theological Monthly* and of the *Springfielder* as advisory members was declined, as well as an amendment to strike the first resolved.)

(No resolutions numbered 2-30, 2-31, and 2-32 were presented.)

To Clarify Mission Affirmations

RESOLUTION 2-33

Overtures 2-204—2-208 (CW, pp. 105—107)

WHEREAS, In the above overtures issues have been raised in regard to the Mission Affirmations; therefore be it

Resolved, That the Synod approach the Mission Affirmations with the presupposition that:

a) — “God was in Christ reconciling the world to Himself, not counting their trespasses against them and entrusting to us the message of reconciliation” (2 Cor. 5:19 RSV);

b) — the purpose of the earthly ministry of the incarnate Son of God was to offer Himself as a sacrifice (Heb. 7:27; 9:26), propitiation (Rom. 3:25), and ransom (Matt. 20:28) for the sins of the world, not only to be a sign or symbol of God’s love for the world;

c) — the primary mission of the church is to preach repentance and remission of sins to all men (Luke 24:47), thus to lead to faith in Jesus Christ or to strengthen faith in Christ;

d) — the ultimate question men must be taught to ask is not concerned with their own joy, happiness, pleasure, political, or economic freedom, but the question concerning the will of God for their lives (2 Cor. 5:14-15); and be it also

Resolved, That the Synod reaffirm Resolution 2-20 of the New York convention that:

“1. In declaring that the church is Christ’s mission, the affirmations by no means present the mission of the church as one which confuses an ethic of love with the speaking of the Gospel (Rom. 10:17);

“2. The affirmations were designed to remind us that those who proclaim the message of God’s love in Christ should also witness to Christ in Christian actions (Matt. 5:16);

“3. The affirmations offer no license for unionism or separatism but rather emphasize our responsibility to minister also to other Christians in the body of Christ (Eph. 4:11-12);

“4. The affirmations, in emphasizing the ‘Church’s Mission to the Whole Man,’ do not thereby imply any improper conclusions regarding man’s state of existence between death and resurrection . . . ; the affirmations rather stress that our loving concern for man be for his body and mind, which God has created and redeemed. (Matt. 4:23)”

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Continue CTCR Study (Mission Affirmations)

RESOLUTION 2-34

Report 2-01, III, D; Overtures 2-200—2-208 (CW, pp. 36, 104—107)

WHEREAS, The Denver convention (1969) assigned the Commission on Theology and Church Relations the responsibility of being the consultant with the Commission on Mission and Ministry so that the Mission Affirmations might be used as the possible basis for the revision of the Constitution of the Synod, the bylaws of Districts, and the constitutions of congregations (Denver *Proceedings*, Res. 1-15A, p. 80); and

WHEREAS, This assignment has not been carried out at this present time in that the Commission on Mission and Ministry says "further consultations are still to be had with the CTCR" (CW, Rep. 5-04 II, p. 250), and the CTCR recommends "that the Synod take no action on this matter until it has been thoroughly studied by the CTCR" (CW, Rep. 2-01, III, D, 19, p. 36); and

WHEREAS, Both commendations and questions have been stated in the above overtures; therefore be it

Resolved, That the Synod direct the CTCR to continue its previous assignment (Denver *Proceedings*, Res. 1-15A, p. 80) on the Mission Affirmations and in connection with their work evaluate issues, concerns, and positive implementation raised in the above overtures.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Insert "True" in New Catechism Translation

RESOLUTION 2-35

Overture 2-210 (CW, p. 108)

WHEREAS, The official text of the Lutheran Confessions includes the word "true" (German "*wahre*") in Luther's Small Catechism ("It is the true body and blood of our Lord Jesus Christ"); therefore be it

Resolved, That the word "true" (It is the true body and blood of our Lord Jesus Christ) be included in the new translation of Luther's Small Catechism.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Adopt Suggested Doctrinal Review Policy for Inclusion in "Handbook" of The Lutheran Church — Missouri Synod

RESOLUTION 2-36

Report 2-03; Overture 2-212 (CW, pp. 46—48, 108)

WHEREAS, The Synod in convention (Detroit) in 1965 adopted the formation of a "Committee to Review and Study the Policies and Mechanics of Censorship" (Res. 12-12); and

WHEREAS, The report of the study on censorship to the 1967 synodical convention (New York) referred to the area of responsibility of said committee as "Doctrinal Review" (CW, pp. 58—60) and that said committee be referred to as the Board of Doctrinal Review; and

WHEREAS, This Board of Doctrinal Review was requested by the Commission on Constitutional Matters (CW, p. 47) to draw up a policy by which to operate; and

WHEREAS, This proposed policy is included in the report of the Board of Doctrinal Review (CW, pp. 47—48); therefore be it

Resolved, That we recommend the following paragraphs for inclusion in the Bylaws of the Synod:

E. DOCTRINAL REVIEW

11.121 Definition

a. Doctrinal review is the exercise of the Synod's responsibility for every doctrinal statement made in its material as defined in 11.123.

b. The prime concern of doctrinal review is that the doctrine set forth be in accord with the Scriptures and the Lutheran Confessions.

11.123 Material Subject to Doctrinal Review

a. The official periodicals and journals of the Synod as well as any material with doctrinal content issued publicly by boards, commissions, or other subordinate groups of the Synod except as stipulated in these Bylaws shall be subject to doctrinal review.

b. The right to produce study documents and exploratory material plainly designated as such and published by boards, commissions, or other subordinate groups of the Synod is recognized. When such material is to be issued publicly, it shall be subject to doctrinal review.

c. Each of the Synod's terminal schools is accountable to the Synod through its respective president and Board of Control for the content of its professional journals and publications which are not the official publications of the Synod. The members of the editorial board of such publications shall serve as its doctrinal reviewers.

d. Auxiliary organizations recognized by Article XVII of the Bylaws shall be held directly accountable for their material. However, in accord with his office as defined in Article XI, B, 1 of the Synod's *Handbook*, the President of the Synod may require doctrinal review.

e. In the case of broadcasts over the Synod's radio station by other than regular staff members, each man must be held responsible for his own material, since it is not feasible to apply the process of doctrinal review to such broadcasts.

f. Official reports of the boards, commissions, and committees of the Synod prepared in response to directives from the Synod shall not be subject to doctrinal review by this board.

11.125 Personnel and Appointment

a. Each board, commission, and other subordinate group of the Synod shall advise the President of the Synod of the number and desired competency of doctrinal reviewers needed by it and may suggest a list of qualified persons. The President of the Synod shall appoint reviewers for each group according to its needs. They shall be broadly representative of the ministry of the Synod.

b. Reviewers shall be appointed for renewable 2-year terms. An appointment may be terminated

prior to the completion of the appointed term if the reviewer is unable or unwilling to carry out the reviewing tasks assigned. In the event of such termination, the President of the Synod shall appoint another reviewer to complete the unexpired term.

11.127 Duties of Doctrinal Reviewers

a. The reviewer shall make a careful evaluation of the doctrinal content of all items submitted to him.

b. The reviewer's primary concern is that items submitted to him be in agreement in their doctrinal content with the Scriptures and the Lutheran Confessions.

c. The reviewer shall also be concerned that the items submitted to him do not contain statements that are inadequate, misleading, ambiguous, or lacking in doctrinal clarity.

d. The reviewer shall further be concerned that resolutions of the Synod be honored and upheld and that positions deviating from the doctrinal resolutions of the Synod be clearly identified as such.

11.129 Procedure for Doctrinal Review

a. Each board, agency, or group shall establish procedures that insure that its material as specified in 11.123 be sent for doctrinal review to one of the reviewers referred to in 11.125.

b. Since time requirements vary according to the type of material being reviewed, the procedure in each case shall be worked out to the mutual satisfaction of the producing group and the publisher.

c. The identity of authors and reviewers shall ordinarily not be disclosed to each other. Consultation may at times be advisable, however, where clarification is necessary.

d. When the author is also a reviewer, his material shall be assigned to another reviewer.

e. The reviewer may request that specific material assigned to him also be reviewed by another reviewer.

f. Where changes appear to be necessary, the reviewer(s) shall submit a documented critique which shall be made available to the author, the sponsoring group, and the publisher.

g. The author shall consider the critique and make necessary revisions until there is agreement between the author and reviewer.

h. Should any problem arise between an author, a reviewer, the publisher, or any other party involved, with respect to the material submitted for review, the sponsoring group shall endeavor to resolve it to the satisfaction of the reviewer. If it cannot do so, the problem shall be submitted to the Board of Doctrinal Review under the appeals procedure stated in 11.133.

11.131 Board of Doctrinal Review

a. A Board of Doctrinal Review consisting of seven members shall be appointed by the President of the Synod from the total number of doctrinal reviewers.

b. The Board of Doctrinal Review shall meet as often as necessary, effect its own organization, and elect its officers.

c. Its duties shall be —

1. to provide guidelines for the work of the doctrinal reviewers;

2. to concern itself with problem areas in the procedures of doctrinal review.

11.133 Appeals Procedure

a. An appeal may be initiated by an author, the sponsoring group, or an executive staff member of that group.

b. When an appeal is initiated, the material in question is to be submitted to the chairman of the Board of Doctrinal Review.

c. After receipt of an appeal, the chairman of the Board of Doctrinal Review shall inform all concerned and shall appoint three members of the board to serve as a review panel and shall designate one as its chairman. A panel member shall disqualify himself on the basis of any kind of personal involvement in the issue.

d. To aid objectivity, the identity of author and review panel shall ordinarily not be disclosed. However, consultation may at times be necessary for clarification.

e. In making its recommendation the panel shall decide whether the item in question —

1. is suitable for publication or
2. may be published after alteration or
3. may be published as a study document or
4. shall be denied publication.

f. The decision of the panel shall be determined by a majority vote and shall be final so far as the Board of Doctrinal Review is concerned. A report together with the panel's minutes shall be submitted to the chairman of the Board of Doctrinal Review.

g. The chairman of the Board of Doctrinal Review shall report the decision to the author, the original reviewers, the sponsoring group, and the President of the Synod.

Action: Adopted (16).

To Adopt Guidelines for a Doctrinal Reviewer

RESOLUTION 2-37

Report 2-03 (CW, p. 47)

WHEREAS, The Board of Doctrinal Review, in its report to the Synod, has included the following Guidelines for the doctrinal reviewer:

A doctrinal reviewer —

1. shall require that the doctrinal content of the material does not deviate from the Scriptures and the Lutheran Confessions and shall also be concerned that it does not contain statements which are inadequate, misleading, ambiguous, or lacking in doctrinal clarity.

2. shall be concerned that the resolutions of the Synod be honored and upheld and that positions deviating from the doctrinal resolutions of the Synod be clearly identified as such.

3. may express his judgment in matters that relate to sound principles of interpretation, historical judgment, education, homiletics, worship, liturgics, pastoral care, and other similar areas. In such cases he cannot require a change on the part of the writer.

4. may request that specific material assigned to him also be reviewed by another reviewer.

5. shall be concerned with defamatory allegations which are contrary to Christian love or which may subject the President of the Synod or the Synod to civil actions for libel or slander.

6. shall offer a documented critique with specific constructive suggestions when changes in material are necessary.

7. shall return material assigned for review with reasonable promptness, making every effort to meet assigned deadlines for review.

8. may request the assignment of some material to a different reviewer if the volume of material assigned to him appears to be excessive; therefore be it

Resolved, That the Synod adopt said guidelines for a doctrinal reviewer.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Receive the Report of the Board of Doctrinal Review

RESOLUTION 2-38

Report 2-03 (CW, pp. 46—48)

Resolved, That the Synod receive the Report of the Board of Doctrinal Review with thanks.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To State Position on Abortion

RESOLUTION 2-39

Overtures 2-175, 2-177—2-186 (CW, pp. 97—101)

WHEREAS, Life comes into being by an act that shares in the creation power of God Himself; and

WHEREAS, Human life is designed to inherit eternal life; and

WHEREAS, Life and death belong to the providence of God, and no person has the right to extinguish human life by a decision of his own, made apart from general precepts that express God's will; and

WHEREAS, The children of God are living in a fallen world; therefore be it

Resolved, That the Synod regard willful abortion as contrary to the will of God; and be it further

Resolved, That the Synod recognize that in a fallen world it becomes necessary at times to choose between one life and another; and be it further

Resolved, That if such a choice must be made by the children of God, they do so recognizing that it is neither our motives nor the necessity that justifies them before God, but only the grace and forgiveness of God in Christ Jesus; and be it finally

Resolved, That the members of the Synod remember to deal lovingly also with the offense of sinful abortion, "for where sin abounded, grace did much more abound." (Rom. 5:20)

Action: Adopted (16).

To Accept the Report of the CTCR

RESOLUTION 2-40

Report 2-01, I, III, Appendix A—E, H—J (CW, pp. 21, 32, 36—44)

WHEREAS, The report of the Commission on Theology and Church Relations reveals that the commission has been faithful in the discharge of its assigned duties; and

WHEREAS, The CTCR report reveals an abundance of work indicating the possible need for additional staff; therefore be it

Resolved, That the CTCR be encouraged to utilize the services of persons outside the commission; and be it further

Resolved, That the Synod direct its Board of Directors to provide staff to the executive secretary of the CTCR to complete assignments within the time allowed between conventions; and be it finally

Resolved, That the Synod accept the report and thank the CTCR by a rising vote of thanks.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Accept "A Statement on Death, Resurrection, and Immortality" as a Position Paper

RESOLUTION 2-41

Resolution 2-21 (1969 Proceedings, pp. 89—90)

WHEREAS, The document, "A Statement on Death, Resurrection, and Immortality" was referred to the 1971 convention of the Synod for action (2-21, 1969 Proceedings, pp. 89—90); and

WHEREAS, Attention to this resolution was inadvertently omitted from the 1971 convention *Workbook*; therefore be it

Resolved, That Resolution 2-21 (1969 Proceedings, pp. 89—90) be referred to the 1973 convention for action.

Action: Same as above.

To Encourage Evangelical Doctrinal Supervision

RESOLUTION 2-42

Overtures 2-12, 2-20, 2-23, 2-34, 2-42, 2-43, 2-45, 2-46, 2-49, 2-53, 2-58, 2-59, 2-61, 2-65, 2-67, 2-68, 2-69, 2-91, 2-97, 2-156, 2-231 (CW, pp. 53, 56, 58, 60—63, 65—69, 74, 76, 93, 115)

WHEREAS, The first object of Synod is the "conservation and promotion of the unity of the true faith," Art. III, 1; and

WHEREAS, The *Handbook* of the Synod provides procedures for the maintenance of doctrinal discipline in the church; and

WHEREAS, The Synod has, in previous conventions, spoken to the issue of unity and doctrinal supervision; therefore be it

Resolved, That all congregations become more deeply grounded in Scripture to the strengthening of faith and of the church; and be it also

Resolved, That the Synod reaffirm the Denver Resolution 2-02 (*Proceedings*, p. 85: "To urge Concern for Continued Exercise of Doctrinal Discipline") and Denver Resolution 2-06 (*Proceedings*, p. 85, "To Preserve Doctrinal Unity Through Proper Supervision").

Action: Same as above.

To Refer to Board of Control

RESOLUTION 2-43

Overture 2-102 (CW, pp. 76—77)

WHEREAS, Overture 2-102 makes serious charges against the president and members of the faculty of Concordia Seminary, St. Louis; therefore be it

Resolved, That the Synod direct the Board of Control of Concordia Seminary, St. Louis, to address itself to these charges and take appropriate action.

Action: Same as above.

To Refer St. Andrew's, Chicago, to Board of Directors

RESOLUTION 2-44

Overture 2-218 (CW, p. 110)

WHEREAS, The Synod's Board of Directors has dealt with the concerns expressed in Overture 2-218 regarding "A Declaration of Determination"; therefore be it

Resolved, That St. Andrew Lutheran Church, Chicago, Illinois, be directed to refer additional concerns to the Synod's Board of Directors.

Action: Same as above.

To Implore the Holy Spirit

RESOLUTION 2-45

Overtures 2-76, 2-77, 2-79, 2-81 (CW, pp. 71, 72)

WHEREAS, The Synod is dependent on the many faculty members of the colleges and seminaries of the Synod for the preparation of full-time church workers who conduct their office according to the Holy Scriptures; therefore be it

Resolved, That the Synod implore the blessings of the Holy Spirit upon the faculty members in the fulfillment of their responsibilities under the Holy Scriptures and the Lutheran Confessions.

Action: Same as above.

To Thank the Joint Commission on the Theology and Practice of Confirmation

RESOLUTION 2-46

Report Z-03 (CW, pp. 505—515)

WHEREAS, The report of the Joint Commission on the Theology and Practice of Confirmation is the result

of a painstaking research project over a period of five years; and

WHEREAS, The report reminds the church of the significance of Holy Baptism both in the life of the individual and of the church; and

WHEREAS, The report reflects a high view of the Lord's Supper as a means of grace by which the child of God is nurtured in his Christian faith and life; therefore be it

Resolved, That the Synod receive the report of the Joint Commission on the Theology and Practice of Confirmation and thank them for the time and energy expended in this research and for the many positive thrusts of the report.

Action: Same as above.

To Urge Congregations to Evaluate Their Confirmation and First Communion Practice

RESOLUTION 2-47

Reports 2-01, III A, Appendix H, 7-01; Overtures 2-114 to 2-140 (CW, pp. 36, 41—43, 346—350, 81—87)

WHEREAS, The continual concern of the church must be the fulfillment of its Gospel mission to the greatest possible extent; and

WHEREAS, The church in its liberty under Christ may determine its practices according to whatever Scripturally acceptable means may seem necessary to meet its responsibilities; and

WHEREAS, Both the Board of Parish Education and the Commission on Theology and Church Relations have studied the report of the Joint Commission on the Theology and Practice of Confirmation and have offered differing recommendations; therefore be it

Resolved, That the convention urge the congregations of the Synod to study their present practice of confirmation and first communion with the concern that their members may receive the Sacrament with blessing and continue in spiritual growth; and be it also

Resolved, That the convention commend the recommendations of the Commission on Theology and Church Relations and the Joint Commission on the Theology and Practice of Confirmation as guides in the fulfillment of this responsibility.

Action: Adopted (17).

(This resolution was proposed jointly by Committees 2 and 7. An amendment was defeated to substitute for the two resolves the three resolves of Overture 2-117, which would have accepted the JCTPC report to the exclusion of the CTCR report.)

To Refer to CTCR Overture re Formula of Concord

RESOLUTION 2-48

Overture 2-50 (CW, pp. 63—64)

Resolved, That overture 2-50 be referred to the Commission on Theology and Church Relations.

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Include Pastoral Aspects and Women in the Study on Abortion

RESOLUTION 2-49

Overture 2-174 (CW, p. 96); Report 9-05 (CW, p. 388)

WHEREAS, The pastoral aspects of abortion have been included in a study by the Commission on Social Concerns, "Christian Reflections on Abortion" (CW, Report 9-05, p. 388); and

WHEREAS, The lives of women are affected by guidance the church gives on the matter of abortion; therefore be it

Resolved, That the Commission on Theology and Church Relations continue to study the subject, abortion; and be it further

Resolved, That the CTCR consult the document "Christian Reflections on Abortion" in its study; and be it finally

Resolved, That the CTCR be encouraged to consult a committee representing a cross section of LCMS women in this study.

Action: *Adopted (16).*

To Repudiate the Inadequacies of the "Openness and Trust" Document

RESOLUTION 2-50

Overtures 2-72, 2-96, 2-187—2-199, 2-225 (CW, pp. 70, 75—76, 101—104, 112)

WHEREAS, Several overtures and the document "A Call to Openness and Trust" ask the Synod to take a proper stance toward diversity and change in our church and society; and

WHEREAS, The Commission on Theology and Church Relations has pointed out both valid concerns and serious deficiencies within the document, deficiencies "which weaken the Synod's doctrinal position in a number of areas," and challenge her position as a "confessional church proclaiming the Gospel"; therefore be it

Resolved, That the Synod repudiate the inadequacies of "A Call to Openness and Trust"; and be it further

Resolved, That the Synod admonish all those who have disturbed the Synod by circularizing this document; and be it finally

Resolved, That the Synod ask those who are publicly identified with this document to publicly assure the Synod through the office of the President of the Synod that they are faithful to the confessional stance of the Synod and repudiate the inadequacies pointed out by the CTCR.

Action: *Adopted as revised above (17).*

Attachment

Dear President Tietjen:

In response to your request that we furnish you with a statement of our association with the document "A Call to Openness and Trust," we have prepared the following reiteration of our position which you are free to make public at any time and at any occasion which you may deem proper.

We herewith affirm what you, on March 5, 1970, wrote to President George F. Wollenburg in response to his request of February 21, 1970, in which you summarized what we had individually reported to you.

Drs. Jones, Thiele, and Repp were present at the meeting on January 31 at which the issuing of the statement was approved. The group out of which the statement came is very loosely organized, if indeed it can be called an organization. The statement is in fact the product of several open meetings, none of which was attended by the same people. The open meetings originated in response to the decision of the Commission on Theology and Church Relations not to reengage its executive secretary. As I understand it, the statement was intended to serve as a contribution to the discussion presently going on in our church about what is essential and what is not essential for fellowship and church unity. The statement as drafted by a committee of five, of which Holland Jones is a member, was modified and revised by the group assembled on January 31. However, no votes were recorded, and the document was not signed at the meeting. Therefore, presence at the meeting cannot be equated with acceptance of the statement. Neither Jones, Thiele, nor Repp are fully satisfied with the statement as it stands, and none of them regards it as complete, a point which the statement itself makes in an appended note.

We further reaffirm the following statement of fact that we prepared for you on May 25, 1970, at the request of President J. A. O. Preus:

We reaffirm our acceptance, without reservation, of the confessional Article (II) of the Constitution of The Lutheran Church—Missouri Synod. . . .

We firmly maintain that any association which we have had with the document "A Call to Openness and Trust" must be understood in the light of our confessional stand which we have made repeatedly in the past: at the time of our ordination, when we formally joined the Synod, and on several occasions when we began our ministries in new locations. This confessional stand was strongly declared in the said document when it stated, "We identify, too, with the historic confessions of the Lutheran Church. . . ." As professional educators we regard the word "identify" as used above as a valid and descriptive term to indicate that our subscription to the Confessions is not merely an intellectual, ecclesiastical, or legal commitment, but one which involves our total being.

We emphasize again that the document "A Call to Openness and Trust" was not intended as a personal confession of faith, but was meant to serve as a basis for meaningful dialogue between Lutherans who have the same confessional commitment as we, so that by our dialogue we could mutually edify one another in the truth. The statement was, as the title implies, an appeal for an attitude which we think is needed in the Synod in our time, because it is the attitude we find clearly expressed in Scripture and the Confessions.

We acknowledge that the document is ambiguous at some points and subject to misunderstanding. As a statement for Christian dialogue we did not deem it necessary that it elaborate every point, for it bears "no claim to finality or completeness." None of us necessarily agrees with every part of the document as it stands in its present form. As stated in the document, it is not "a personal confession of faith for all who subscribe to it. . . ."

We are sorry that the document has been misunderstood by some to be a denial or a limitation of our confessional loyalty. We regret whatever we may have done to contribute to such misunderstanding.

We disassociate ourselves from any interpretation of

the document that is in conflict with the confessional position of the Synod, treats articles of faith as open questions, or does not observe the necessary limitations to freedom and diversity within a confessional church.

We deplore that some have read into the document more than it purports to say and, having read it in that manner, have not always shown a Christian openness and trust.

We pray that the Spirit of God give the church, the Synod, and its seminaries the precious gift of openness and trust which should characterize God's redeemed people in their dealings with one another.

HOLLAND H. JONES
ARTHUR C. REPP
GILBERT A. THIELE

(A motion to table this resolution in Session 16 lost by a standing vote of 426 to 431. Time was extended. A call for the previous question failed of the required two-thirds vote, 533 for, 330 against. In Session 17 a motion to amend the first resolved to read "inadequacies of" was ruled out of order since it had been made on a point of privilege. When the assembly voted on the resolution proper, the chair ruled that the resolution had failed. Division of the house was called for. The count showed that the resolution had been adopted, 390 to 384.

At this point Dr. Preus, on a question of privilege granted by the floor, asked that the words "the inadequacies of" be inserted in the title and in the first resolved. No objection to this request was offered.

He also suggested that a letter referred to by President John Tietjen of Concordia Seminary, St. Louis, during the discussion regarding the position of certain faculty members be attached to the resolution, if Dr. Tietjen would be amenable to the proposal. Dr. Tietjen agreed.)

To Affirm Right to Rebuke Public Sin

RESOLUTION 2-51

Report 2-01, I, L; Overture 2-24 (CW, pp. 32, 57)

WHEREAS, Both the Scriptures and the Symbols teach that public sin may be publicly reproached:

When Peter was come to Antioch, I withstood him to the face. (Gal. 2:11, 14)

Them that sin rebuke before all that others also may fear. (1 Tim. 5:20)

Where the sin is so public that the judge and the whole world are aware of it, you can without sin shun and avoid the person as one who has brought disgrace upon himself, and you may testify publicly concerning him. For when an affair is manifest to everybody there can be no question of slander or false witness. For example, we now censure the pope and his teaching, which is publicly set forth in books and shouted throughout the world. When the sin is public, the punishment ought to be public so that everyone may know how to guard against it (*Large Catechism*, 8th Commandment, Tappert, p. 403, par. 284);

therefore be it

Resolved, That the Synod concur with the request of the President of the Synod that the CTCR study the matter of appropriate procedures in the case of public offense; and be it also

Resolved, That the CTCR make its report available to the Synod as soon as possible.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Evaluate Historical Critical Method of Interpretation

RESOLUTION 2-52

Report 2-01, I, A; Overtures 2-51, 2-211, 2-219—2-221, 2-223—2-224 (CW, pp. 31, 64—65, 108, 110—112)

WHEREAS, The use of certain aspects of the historical critical method (so called) seems to be at the root of many of the problems of Biblical interpretation that have for some time troubled the church; and

WHEREAS, While the issue has been raised at a number of conventions with the hope that the Synod's professors, pastors, teachers, and laymen might have adequate guidelines relative to the use of the historical critical method in theology today; and

WHEREAS, The Commission on Theology and Church Relations has already produced several documents for the study of the historical critical method by the Synod (cf. Appendix J, p. 44); therefore be it

Resolved, That the Commission on Theology and Church Relations give priority to continue its study and evaluation of this method of Biblical interpretation and bring a recommendation concerning its use to the Synod in 1973; and be it further

Resolved, That during this biennium the Commission on Theology and Church Relations, in keeping with the 1969 Resolution 2-29 (Denver *Proceedings*, pp. 90—91), include in this study the participation of the Districts of the Synod through pastor-teacher conferences, to which laymen are invited; and be it finally

Resolved, That the Synod pray for the Holy Spirit to lead us into all truth.

Action: Adopted (17).

To Clarify Ecumenical Participation

RESOLUTION 2-53

Overture 2-228 (CW, pp. 113—114)

WHEREAS, Essays and statements associated with the Lutheran-Reformed discussions between 1962 and 1966 were published in *Marburg Revisited: A Reexamination of Lutheran and Reformed Traditions* (edited by Paul C. Empie and James I. McCord, Augsburg, 1966); and

WHEREAS, These essays and statements are presented as a basis for discussion and do not claim to represent the official position of the church bodies represented; and

WHEREAS, The representatives of The Lutheran Church—Missouri Synod faithfully reported to the Commission on Theology and Church Relations and faithfully represented the doctrinal position of our church; therefore be it

Resolved, The compilers of Overture 2-228 reevaluate their statements on the basis of the unofficial nature of dialogs with other church bodies; and be it also

Resolved, That representatives of the Synod whose names are identified with joint ecumenical statements continue to report to the Synod through the Commission on Theology and Church Relations the nature of their involvement when such statements are issued publicly to the church.

Action: *Adopted* (17).

3. CHURCH RELATIONS

To Express Gratitude for the Merger of SELC with the LCMS

RESOLUTION 3-01

Report 2-01, II, A, 5 (CW, pp. 32—33)

WHEREAS, The merger of the Synod of Evangelical Lutheran Churches with The Lutheran Church—Missouri Synod took place officially on January 1, 1971; therefore be it

Resolved, That this convention praise God for this blessed merger and recognize this significant and joyous event in the life of these two church bodies in connection with its 1971 synodical convention.

Action: *Adopted* (4).

(With a rising vote and the singing of a doxology.)

To Allow Members of the SELC District to Affiliate with the English District

RESOLUTION 3-02

Overture 3-288 (CW, p. 191)

WHEREAS, "An Agreement" (1969 *Proceedings*, pp. 167—169) for merger with the Synod of Evangelical Lutheran Churches does not prevent a member congregation, pastor, or teacher from joining the English District; therefore be it

Resolved, That this convention declare that it is not the intent of "An Agreement" to prevent congregations, pastors, or teachers of the SELC District from affiliating with the English District.

Action: *Adopted* (4).

To Recognize Sister Church Status

RESOLUTION 3-03

Report 2-01, II, A, 8; Overture 3-297 (CW, pp. 33, 194)

WHEREAS, God has blessed the witness and service of many Lutheran Church—Missouri Synod overseas mission efforts and brought churches into being as a fruit of the preaching of His Word; and

WHEREAS, A common confessional position and a common commitment to God's mission constitute a precious bond between the LCMS and these churches; and

WHEREAS, Sister-church relationship was formally

established with the India Evangelical Lutheran Church in 1959; and

WHEREAS, Four overseas churches—the Lutheran Church in the Philippines, the Japan Lutheran Church, the Evangelical Lutheran Church of Ghana, and the Korean Lutheran Church—have in the past biennium requested sister-church relationship with the LCMS and have submitted their constitutions for review by the Board for Missions and the CTCR (*Handbook*, 1969, XVI, B, 16.03); and

WHEREAS, The Board for Missions and the CTCR have recommended sister-church status for these churches as required by the synodical *Handbook* (XVI, B, 16.03); and

WHEREAS, It would be quite proper for the LCMS to initiate procedures toward sister-church relationship as well as to respond to requests coming from the former missions; therefore be it

Resolved, That the LCMS affirm its continuing fellowship with all overseas churches that develop as a result of the LCMS mission activity and that desire to maintain a relationship with us in harmony with the Holy Scriptures and the Lutheran Confessions and in a mutual commitment to and involvement in the Lord's world mission; and be it further

Resolved, That the LCMS in convention assembled respond favorably to the requests from the Lutheran Church in the Philippines, the Japan Lutheran Church, and the Evangelical Lutheran Church of Ghana; and be it further

Resolved, That the LCMS in convention assembled respond favorably also to the request of the Korean Lutheran Church with the provision that the constitution of the Korean Lutheran Church be revised as requested by the CTCR; and be it further

Resolved, That the LCMS in convention assembled initiate action establishing sister-church relationship with the Evangelical Lutheran Church of Nigeria, the Wabag Lutheran Church, and the China Evangelical Lutheran Church (Taiwan), each of which has also submitted its respective constitution, which has been reviewed by the board and the CTCR; and be it further

Resolved, That the LCMS in convention assembled also initiate action establishing sister-church relationship with the Lutheran Synod of Mexico with the provision that the LCMS, through its appropriate agencies, work with the Lutheran Synod of Mexico for the inclusion of a constitutional paragraph more specifically listing the creeds to which the synod subscribes; and be it further

Resolved, That the LCMS express its partnership in mission with these churches by assuring them of continued support and assistance as agreed upon annually; and be it further

Resolved, That these churches be invited to affirm by formal action of their conventions the existence of fellowship between us; and be it further

Resolved, That the LCMS specifically assign the Commission on Theology and Church Relations the responsibility of assisting the President in carrying out the Synod's theological and church relations responsibilities toward her sister churches; and be it finally

Resolved, That the Board for Missions continue to serve as administrative liaison between these churches and the LCMS.

Action: Adopted (4).

(The delegates voted down a motion to table the fifth resolved. The committee agreed to insert the words "the Holy Scriptures and" into the first resolved.)

To Hold a Fourth International Lutheran Theological Conference

RESOLUTION 3-04

Report 2-01, II, A, 7 (CW, p. 33)

WHEREAS, The International Lutheran Theological Conferences have proved beneficial to the participants in the past; therefore be it

Resolved, That the Synod endorse plans to hold another International Lutheran Theological Conference whenever feasible, and that the Board of Directors be encouraged to provide the funds for this purpose.

Action: Adopted (9).

To Express Regrets to Confessional Lutheran Church in Finland

RESOLUTION 3-05

Report 2-01, II, A, 6 (CW, p. 33)

WHEREAS, The Confessional Lutheran Church in Finland has severed fellowship relationships with The Lutheran Church—Missouri Synod; and

WHEREAS, Our Synod is committed to the conservation and promotion of the unity of the true faith; therefore be it

Resolved, That The Lutheran Church—Missouri Synod express its regret over the action of the Confessional Lutheran Church in Finland and instruct the President of the Synod to encourage these Finnish brethren to reconsider their action.

Action: Adopted (9).

To Decline Membership in Lutheran World Federation

RESOLUTION 3-06

Report 3-01, Section B; Overtures 3-76, 3-207, 3-271 to 3-283, 3-287, 3-289 (second resolved), 3-304 (CW, pp. 127—128, 148, 174, 187—189, 190—191, 197)

WHEREAS, The Lutheran Church—Missouri Synod in convention at Denver, 1969, voted to decline membership in the Lutheran World Federation by a majority of 620 to 272; and

WHEREAS, Since the Denver convention the Fifth Assembly of the Lutheran World Federation was held in Evian, France, July 14—24, 1970; and

WHEREAS, Said proceedings should be evaluated before we again consider membership in the Lutheran World Federation; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention at Milwaukee, July 1971, request the Synod's Commission on Theology and Church Relations carefully to review and evaluate the papers, reports, and recommendations of the Lutheran World Federation Fifth Assembly; and be it further

Resolved, That the Commission on Theology and Church Relations report its findings to the next Synod convention at New Orleans, 1973; and be it finally

Resolved, That The Lutheran Church—Missouri Synod, in convention assembled at Milwaukee, respectfully decline the overtures to join the Lutheran World Federation.

Action: Adopted (11).

To Withhold Action with Regard to Membership in the National Council of Churches and the World Council of Churches

RESOLUTION 3-07

Report 2-01, Section C, No. 14; Overtures 3-294, 3-295, 3-304 (CW, pp. 35, 192—193 and 197)

WHEREAS, The fluid situation at this time in both the World Council of Churches and the National Council of Churches prevents a value judgment; therefore be it

Resolved, That the Synod decline to take action with regard to membership in the National Council of Churches and the World Council of Churches at the present time; and be it also

Resolved, That we encourage the Commission on Theology and Church Relations to continue to study this matter and report its findings to the next convention.

Action: Adopted (9).

To Request Study on Brazil and Argentine Districts for Sister-Church Status

RESOLUTION 3-08

Overture No. 3-298 (CW, p. 194)

WHEREAS, There has not been sufficient study to warrant sister-church status for the Brazil and Argentine Districts; and

WHEREAS, Our brethren from the Brazil and Argentine Districts have expressed their feelings that they are not willing at this time to assume sister-church status; therefore be it

Resolved, That this convention instruct the Board

for Missions and the Commission on Theology and Church Relations to study this matter together with the Brazil and Argentine Districts with regard to their becoming sister churches; and be it further

Resolved, That the Board for Missions and the Commission on Theology and Church Relations report their findings to the next convention.

Action: *Adopted* (9).

To Pursue Quest for Lutheran Unity in Canada

RESOLUTION 3-09

Report 2-01, II B, 11; Overture 3-270 (CW, pp. 34, 187)

WHEREAS, The Lutheran Church — Missouri Synod, in convention at Denver in 1969, authorized the Lutheran Church — Canada in consultation with the Synod's Commission on Theology and Church Relations, to pursue the quest for Lutheran unity with the Lutheran Church in America — Canada Section, on the basis of Scripture and the Lutheran Confessions; therefore be it

Resolved, That the convention reaffirm this action, encouraging the Canadian brethren to seek and strive for unity in doctrine and practice on the basis of Scripture and the Lutheran Confessions, and pray that God will bless such efforts; and be it further

Resolved, That any request for official synodical action which might result from these discussions be conveyed to the Commission on Theology and Church Relations of The Lutheran Church — Missouri Synod for recommendation to the Synod; and be it finally

Resolved, That the convention respectfully decline Overture 3-270 as unnecessary.

Action: *Adopted as amended* (9).

(Amendment: to change original wording of the first resolved which read: "... unity on the basis of a full and manifest agreement in doctrine and practice, and pray ...")

To Adopt the "Interim Principles" as Guidelines for Interchurch Relations

RESOLUTION 3-10

Commission on Theology and Church Relations Recommendations Nos. 15, 16; Overtures 3-287 No. 4, 3-303 (CW, pp. 35, 36, 190, 196)

WHEREAS, Interim principles have been prepared by the Commission on Theology and Church Relations for interchurch and ecumenical programs and projects; therefore be it

Resolved, That we adopt these guidelines as interim principles:

a. The Lutheran Church — Missouri Synod, in keeping with the Mission Affirmations of the Detroit convention, thinks of itself as a confessional movement within Christendom.

b. Accordingly, The Lutheran Church — Missouri Synod recognizes the worth and validity of the proclamation of the Gospel and the administration of the sacraments wherever these responsibilities are executed in conformity with Biblical doctrine.

c. The Lutheran Church — Missouri Synod recognizes its responsibilities toward the work of the whole church as it carries out its tasks in diverse forms and various ways throughout the world.

d. At the same time, The Lutheran Church — Missouri Synod is bound by its own understanding of the doctrine of the church, as drawn from Holy Scripture and exhibited in the Lutheran Confessions, to think of itself in terms of a strong commitment to the task of safeguarding the purity of the Gospel in dealing with other church bodies and in relating to interchurch and ecumenical groups and activities.

e. In view of these considerations, The Lutheran Church — Missouri Synod herewith declares its readiness to assume total responsibility for individual projects which may have an ecumenical character and which, through discussion and agreement with the proper synodical authorities, are assigned to it as part of a coordinated approach to the worldwide tasks of Christendom.

f. This declaration is made with a view to expressing The Lutheran Church — Missouri Synod's concern for order and coordination in ecumenical tasks, but without sacrificing its own doctrinal and administrative integrity; and be it further

Resolved, That we encourage the CTCR to prepare a more detailed set of guidelines; and be it finally

Resolved, That we respectfully decline Overtures 3-287, point 4, and 3-303.

Action: *Adopted as amended* (9).

(An amendment to add "and point 1" to 3-287, point 4, of the final resolved was ruled out of order, since a separate resolution would be presented re fellowship with The ALC. An amendment to strike the second resolved failed as well as an amendment to strike "point 4." However, an amendment prevailed to print the "Interim Principles" as part of the first resolved.)

To Study Selective Fellowship

RESOLUTION 3-11

Overtures 3-286 and 3-302 (CW, pp. 190, 196)

WHEREAS, There is a continued concern in the matter of selective fellowship; therefore be it

Resolved, That the Synod request, through its President, the Commission on Theology and Church Relations, the Commission on Mission and Ministry, and the Commission on Constitutional Matters to make a thorough study of selective fellowship, that is, the possibilities of its member congregations practicing fellowship with such congregations as they find are in confessional agreement with them, and to make recom-

mendations to the 1973 convention regarding such fellowship; and be it also

Resolved, That in the interim we reaffirm Resolution 3-18 of the Denver convention regarding selective fellowship (1969 *Proceedings*, p. 101).

Action: *Adopted* (13).

(In Session 9 an amendment was offered to substitute Denver Resolution 3-18 for the resolves but with the word "urge" changed to "require." Since the constitutionality of such a resolution was questioned, it was resolved to postpone action until the end of the following day to permit the floor committee to consult with the Commission on Constitutional Matters. After the Commission reported in Session 13 that the contemplated amendment would raise serious constitutional questions, the amendment was voted down and the original resolution adopted.)

To Decline Overture Prohibiting Production of Joint Statements and Materials

RESOLUTION 3-12

Overture 3-285 (CW, p. 190)

WHEREAS, Overture 3-285 does not provide explicit instructions which can be implemented by Synod; and

WHEREAS, The *Handbook* of the Synod clearly outlines the directives which guide officials, boards, commissions, etc., of Synod; therefore be it

Resolved, That we respectfully decline Overture 3-285.

Action: *Adopted* (11).

To Decline to Establish a New Approach to Fellowship

RESOLUTION 3-13

Overture 3-300 (CW, p. 194)

WHEREAS, The confessional basis for historical Lutheranism and in particular The Lutheran Church — Missouri Synod has been the Holy Scriptures and the Lutheran Confessions as contained in the Book of Concord, 1580; and

WHEREAS, Our Synod has found these Confessions to be a sufficient basis for approaching the matter of fellowship; therefore be it

Resolved, That we respectfully decline Overture 3-300.

Action: *Adopted* (11).

To Encourage Continued Discussion with Lutheran Church in America

RESOLUTION 3-14

Report 2-01, II, B, 9; Overtures 3-76, 3-241—3-269, 3-287, 3-289, 3-292, 3-307 (CW, pp. 33, 34, 148, 183—187, 190, 191, 197)

WHEREAS, Officials of The Lutheran Church — Mis-

souri Synod have attempted to engage the Lutheran Church in America in doctrinal discussions with regard to altar and pulpit fellowship; and

WHEREAS, The discussions held since the Denver convention were only of an unofficial nature; and

WHEREAS, Official doctrinal discussions with the LCA have been inhibited by its traditional position that formal doctrinal talks are unnecessary for church bodies subscribing to the same confessions (CTCR Report, 1969, CW, p. 61); therefore be it

Resolved, That we thank God for the informal discussions which have been held between The Lutheran Church — Missouri Synod and the Lutheran Church in America; and be it further

Resolved, That we ask the President of the Synod in conjunction with the Commission on Theology and Church Relations to assure the Lutheran Church in America of our readiness to meet officially with a view toward finding the agreement in doctrine necessary for the establishment of altar and pulpit fellowship; and be it finally

Resolved, That no action be taken on overtures, insofar as they refer to altar and pulpit fellowship.

Action: *Adopted* (11).

To Decline Revision of Bylaws Regarding LCUSA Appointments

RESOLUTION 3-15

Overture 3-305 (CW, p. 197)

WHEREAS, Bylaws 2.175 c 12 (*Handbook*, p. 76) and 16.01 b (*Handbook*, p. 216) are deemed sufficient at this time; and

WHEREAS, The revision of the Bylaws in accordance with the concerns of this overture would require undue and unnecessary revision of the synodical administrative structure; therefore be it

Resolved, That we respectfully decline Overture 3-305.

Action: *Adopted* (11).

To Encourage Study Regarding Anti-Christian Organizations

RESOLUTION 3-16

Report 2-01, B, 12 (CW, p. 34)

WHEREAS, At the request of the President of the Synod in consultation with the Synod's Commission on Theology and Church Relations, the Division of Theological Studies of the Lutheran Council in the U. S. A. initiated a Consultation on Anti-Christian Organizations (1969 CW, p. 60); and

WHEREAS, The consultation did produce a report (CW, p. 40); therefore be it

Resolved, That the Synod express its appreciation for

the joint Lutheran statement regarding membership in anti-Christian and unchristian organizations and encourage its "wide distribution for study and effective implementation."

Action: *Adopted as amended (11).*

(Amendment: Insertion of "President of the Synod in consultation with the . . ." in first whereas.)

To Decline Bylaw Amendments on Fellowship Recognition Proposals

RESOLUTION 3-17

Overture 3-299 (CW, p. 194)

WHEREAS, 16.03 of the Synod's Bylaws (*Handbook*, 1969, p. 216) does not apply to the declaration of fellowship with The American Lutheran Church; and

WHEREAS, Special procedures for fellowship with The American Lutheran Church were carried out in keeping with the New York convention directives (*Proceedings*, 1967, pp. 102—103); therefore be it

Resolved, That we decline Overture 3-299.

Action: *Adopted (11).*

To Study Lutheran Council in the U. S. A.

RESOLUTION 3-18

Report 3-02; Overtures 3-03—3-72, 3-126 second resolved, 3-182, 3-284, 3-293, 3-306, 4-31, 4-32, 4-33 (CW, pp. 130 to 145, 154, 167, 189—190, 192, 197)

Section I

WHEREAS, The Lutheran Council in the U. S. A. was established by the several Lutheran church bodies in 1967; and

WHEREAS, The Lutheran Church—Missouri Synod has enjoyed great benefits from participation in LCUSA; and

WHEREAS, The participation of LCMS in LCUSA has been questioned and criticized within the Synod; and

WHEREAS, The sizable cost of the Synod's share for the operations of LCUSA has been cause for concern; and

WHEREAS, There is concern whether or not LCUSA is operating effectively and efficiently in its planning, programing, and budgeting; therefore be it

Resolved, That the President of The Lutheran Church—Missouri Synod petition the proper persons or board of LCUSA to institute an independent and objective study of all its operations in order to evaluate the need for the various divisions, departments, commissions, and offices; their efficiency and effectiveness; their procedures and policies; their planning and programing; their fiscal posture and budgeting; their services; and any other relevant matters; and be it further

Resolved, That this study and evaluation shall be made by a committee equally representing the three

church bodies; that these representatives shall be appointed by the respective presidents; and that the members of this committee shall in no event be employees of LCUSA; and be it further

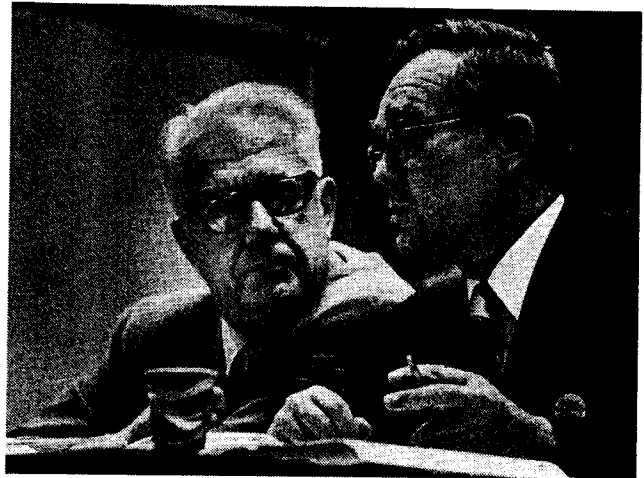
Resolved, That this study and evaluation be undertaken as soon as possible in order that the results may be made available to the respective presidents of the three church bodies prior to the 1972 annual meeting of LCUSA; and be it further

Resolved, That the Board of Directors of the Synod, upon completion of this study and evaluation, be authorized to determine, on the basis of need, the programs and services of which the Synod should avail itself and for which it will allocate funds; and be it finally

Resolved, That the Synod's Board of Directors together with the Synod's representatives on the committee make a report of their findings, actions, and recommendations to the next convention of the Synod.

Section II

WHEREAS, Membership in the Lutheran Council in the U. S. A. requires participation by all member church bodies in the Division of Theological Studies, and this at the insistence of The Lutheran Church—Missouri Synod (Res. 3-12, 1965 *Proceedings*, p. 110); and



Parliamentarian and President

WHEREAS, The intended purpose of theological discussions in the Division of Theological Studies and in other divisions of the Lutheran Council in the U. S. A. is to promote unity in doctrine and practice among the participating church bodies (Bylaw, VIII, E, 1); and

WHEREAS, The Lutheran Council in the U. S. A. is a council of Lutheran church bodies and not of Lutheran individuals; and

WHEREAS, Concern has been expressed that certain theological study documents, e. g., *Who Can This Be?* and *The Ordination of Women*, have contradicted specific doctrinal positions of The Lutheran Church—Mis-

souri Synod, thereby implicating The Lutheran Church — Missouri Synod in seeming contradictions of its own confessional stance; and

WHEREAS, Concern has been expressed that projects of various divisions may involve members of The Lutheran Church — Missouri Synod in actions which are contrary to the agreed practice of the Synod; therefore be it

Resolved, That The Lutheran Church — Missouri Synod reiterate its insistence on continued theological discussions within the Lutheran Council in the U. S. A. as a means of promoting unity in doctrine and practice among the constituent bodies; and be it further

Resolved, That members of The Lutheran Church — Missouri Synod, participating in the work and activity of the Division of Theological Studies of the Lutheran Council in the U. S. A., represent at all times the theological position of their Synod; and be it finally

Resolved, That the President of the Synod, in consultation with The Lutheran Church — Missouri Synod voting representatives to the Lutheran Council in the U. S. A., and the Commission on Theology and Church Relations, be responsible for a study and evaluation of the Division of Theological Studies of LCUSA as well as the theological involvements of the other divisions, and the nature and origin of documents related hereto, to determine the extent to which the Synod's participation in LCUSA is achieving or hindering the promotion of unity in doctrine and practice; and that the findings and recommendations be reported to the Council of Presidents and to the next convention of the Synod.

Action: *Adopted as amended (9).*

(An amendment in Session 7 to add the Council of Presidents to the first statement of the final resolved and to excise it from the last phrase failed to carry by a vote of 455 to 591. The question was then divided, with first consideration given to Part I.

In Session 9 an amendment to add "and the Council of Presidents" to the opening words of the fourth resolved of Section I was defeated by a vote of 372 to 387. The resolves of Section I were then adopted. The second whereas was inserted by amendment. Section II was then considered. The convention defeated an amendment "that the LCMS delegates participate only in committees that recognize the delegate as a representative of the Missouri Synod." A motion to table Section II failed. After no amendments had been offered to the whereas, Section II was adopted.)

To Receive "A Statement Regarding Lutheran Unity"

RESOLUTION 3-19

Report 2-01, B; Overture 3-291 (CW, pp. 34—35, 191)

WHEREAS, The Inter-Lutheran Consultation in 1970 produced a statement entitled "A Statement of the Participating Bodies in the LCUSA Regarding Lutheran Unity" (CW, Appendix F, pp. 40—41); and

WHEREAS, The Synod's President requested the Commission on Theology and Church Relations to present

appropriate recommendations to The Lutheran Church — Missouri Synod after reviewing the statement; and

WHEREAS, The Lutheran Church in America and The American Lutheran Church have adopted this statement at their 1970 conventions; and

WHEREAS, The proposals of the participating bodies have far-reaching significance for The Lutheran Church — Missouri Synod, and widespread discussion of the issues involved should take place before commitments are made; therefore be it

Resolved, That The Lutheran Church — Missouri Synod receive the document entitled "A Statement of the Participating Bodies in the Lutheran Council in the United States of America Regarding Lutheran Unity" and note its content; and be it further

Resolved, That The Lutheran Church — Missouri Synod restate its desire to initiate and continue its efforts to work toward a greater degree of unity with those Lutheran churches with whom it is in altar and pulpit fellowship and with those with whom this fellowship has not yet been recognized; and that the activity proceed as follows:

- 1) Discussion of the Scriptures and the Lutheran Confessions with those Lutheran churches with whom we are not yet in fellowship in order to seek agreement in doctrine and practice leading to a declaration of altar and pulpit fellowship. These discussions may serve to provide guidelines for additional cooperative activity.
- 2) Declaration of altar and pulpit fellowship by a majority vote of the church delegates assembled in church convention after the President of the Synod and the Commission on Theology and Church Relations make a recommendation for this action.
- 3) Continued negotiations to find the proper ensuing steps to implement additional forms of cooperative activity;

and be it further

Resolved, That The Lutheran Church — Missouri Synod express the position that, at this time, it is primarily oriented toward altar and pulpit fellowship and further cooperative activities, rather than organic union; and be it further

Resolved, That the President of the Synod, in consultation with the Commission on Theology and Church Relations, be empowered to appoint four representatives to the discussions of the committee recommended by the Inter-Lutheran Consultation and the executive committee of the Lutheran Council and endorsed by The American Lutheran Church and the Executive Council of the Lutheran Church in America, and that the President keep the Synod fully informed of the progress of such discussions; and be it finally

Resolved, That the pastors and congregations of the Synod be asked to give careful consideration to the

issues raised by the "Statement of the Participating Bodies" and the proposals of The American Lutheran Church.

Action: *Withdrawn by the committee (11).*

(After this resolution had been presented and discussed in Session 11, it was withdrawn by the committee, which later presented it in revised form as Resolution 3-26, incorporating some of the suggestions offered during the earlier discussion.)

To Engage in Fellowship Discussions with the Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod

RESOLUTION 3-20

**Report — In Response to Request by President Preus
(TB, p. 172)**

WHEREAS, In former years The Lutheran Church — Missouri Synod enjoyed the blessing of altar and pulpit fellowship with the Wisconsin Synod and the Evangelical Lutheran Synod; therefore be it

Resolved, That The Lutheran Church — Missouri Synod reaffirm willingness to engage the Wisconsin Synod and the Evangelical Lutheran Synod in fellowship discussions on the basis of the Scriptures and the Lutheran Confessions; and be it also

Resolved, That the President of the Synod implement this action.

Action: *Adopted (13).*

To Seek Better Relations with The American Lutheran Church

RESOLUTION 3-21

Reports 2-01; Overtures 3-73, 3-74, 3-75, 3-77—3-171, 3-173—3-240, 3-290, 3-293, 3-296, 3-308 (CW, pp. 33, 145 to 147, 148—183, 192, 193, 197)

WHEREAS, The Lutheran Church — Missouri Synod established fellowship with The American Lutheran Church in its Denver Resolution 3-15; and

WHEREAS, Blessings from God have accrued from this fellowship during the past two years; and

WHEREAS, A number of overtures, however, in the convention *Workbook* indicate that despite the statements appearing in the document "Theology of Fellowship" there are differing interpretations between members of The Lutheran Church — Missouri Synod and The American Lutheran Church on what fellowship involves; and

WHEREAS, A number of overtures in the convention *Workbook* indicate that serious differences in the doctrine of the authority of Scripture still exist between members of The Lutheran Church — Missouri Synod and The American Lutheran Church; and

WHEREAS, Following the Denver convention of The Lutheran Church — Missouri Synod, The American Lu-

theran Church's action regarding the ordination of women poses serious problems to, and causes deep concern among, members of The Lutheran Church — Missouri Synod, particularly since the report of The Lutheran Church — Missouri Synod representatives on the Interchurch Commission on Fellowship, contrary to the view of The American Lutheran Church, states that this is a matter that involves the authority of Scripture; and

WHEREAS, Only four meetings of the Interchurch Commission on Fellowship have been held since the Denver convention, which limited number of meetings have not permitted adequate attention to the tasks agreed upon by the commission; and

WHEREAS, Denver Resolution 3-15 leaves the implementation of fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church congregations to the discretion of the local congregations; and

WHEREAS, A number of overtures printed in the convention *Workbook* urge the Synod to withdraw, suspend, rescind, reconsider, etc., fellowship with The American Lutheran Church; and

WHEREAS, A number of overtures printed in the convention *Workbook* urge the Synod to increase, further implement, etc., fellowship with The American Lutheran Church; therefore be it

Resolved, That The Lutheran Church — Missouri Synod express its gratitude to the Lord of the church for His blessings on this fellowship and for every evidence of growth in the understanding and practice of fellowship in both The Lutheran Church — Missouri Synod and The American Lutheran Church; and be it further

Resolved, That The Lutheran Church — Missouri Synod implore the blessings and guidance of the Holy Spirit upon present and future discussions dealing with differences between two church bodies, that ever greater blessings may accrue in the future; and be it further

Resolved, That The Lutheran Church — Missouri Synod register its strong regret over The American Lutheran Church's action on the ordination of women to the pastoral ministry; that the Synod respectfully request The American Lutheran Church to give serious reconsideration to this action; and that the Synod respectfully request The American Lutheran Church not to implement further its resolution to ordain women; and be it further

Resolved, That The Lutheran Church — Missouri Synod request that the Interchurch Commission on Fellowship continue during the next biennium and that it strongly urge this commission to meet more frequently than heretofore during the next biennium "to assist the church bodies in the proper understanding and practice of fellowship and to deal with issues and problems which exist or may arise which may impair or inhibit fellowship" ("Statement of Purpose," ALC-LCMS Commission on Fellowship); and be it further

Resolved, That The Lutheran Church — Missouri Synod request its appropriate officers, in consultation

with the leadership of The American Lutheran Church, to provide for multilevel study and discussion of such issues with the brethren of The American Lutheran Church, and that the Interchurch Commission on Fellowship when feasible receive reports of these studies and discussions; and be it further

Resolved, That The Lutheran Church — Missouri Synod representatives on the Interchurch Commission on Fellowship share their findings and recommendations with the Commission on Theology and Church Relations and the Council of Presidents; that the CTCR and the Interchurch Commission on Fellowship report to the next convention of The Lutheran Church — Missouri Synod; and that continuing fellowship with The American Lutheran Church be evaluated and determined on the basis of their reports; and be it finally

Resolved, That The Lutheran Church — Missouri Synod advise its pastors, congregations, boards, and commissions, because of doctrinal concerns still remaining between the two church bodies, to defer new implementation of fellowship with The American Lutheran Church until The American Lutheran Church has had opportunity to respond to our Synod's concerns.

Action: Adopted (10).

(A motion that the vote on this resolution be by secret ballot failed to carry. Time was extended to 11 a.m. An amendment to change "defer new implementation of" in the final resolved to "suspend" was defeated in a rising vote. The resolution was adopted by a rising vote at approximately 10:48 after the previous question had been called for by at least $\frac{2}{3}$ of the assembly. Rev. Emil Jaech, chairman of the floor committee who had introduced the resolution, led the convention in a prayer of thanksgiving.

In Session 13 the delegates resolved that the introductory prayer and statement of the committee chairman should be printed in *Today's Business*. In line with the spirit of that request these are being included also here:

Prayer

Dear Lord Jesus Christ, we love You but not nearly as much as You love us; we love the church and our Synod but not nearly as much as You love the church and our Synod; we want to be in fellowship with one another, but not as much as You want us to be in fellowship with one another, because You made us members of Your one body by Your grace alone. We thank You and praise You for Your magnificent grace and Your wonderful love for us poor, sinful beings who so often know not what we do.

Blessed Lord, it is to Your promise we now cling when You said that You will be with us always; that You will pray to the Father for us; and that the Father will give the Holy Spirit to those who ask Him.

We surely need You, and all Your gifts and blessings in this convention. And at this time as we begin to consider the question of our fellowship with The American Lutheran Church, give us, we pray, guidance and direction so that what we say and do about this matter may be right and pleasing in Your sight. But even more, give, we pray, to each of us a truly humble heart, a truly loving spirit, and a true desire to live in peace and joy with one another as the people of God. Help us to listen to one another as well as to speak. Help us to appreciate one another as being together Your redeemed children who share Your forgiveness. Help us to be kind and loving, in honor preferring one another as we talk together about this matter, and as we work toward our decision. Lord, it is Your will that we want to be obedient to, and it is Your glory that we want to seek. Now help us so that we will go forth from this convention, not as a divided, angry people, but as brothers and sisters who can bear each other's burdens, because You have borne all of ours

and made us to be, by Your grace alone, the very heirs of life. Jesus, please help us now, please; we'll not be able to do what is right — alone! Amen.

Introductory Remarks

There are many troubled, burdened, and confused people in the Missouri Synod, if what we hear being said is true. And there are many of you delegates and guests who share this restlessness and concern. Some are even saying that if this convention doesn't take the kind of action which they expect, they may even withdraw from our Christian fellowship.

Among the big issues in our church concerning which many people are tense, burdened, restless, angry, is the one about our Synod's fellowship with The American Lutheran Church. We'll soon be speaking about that issue on the floor of this convention. But before I present to you the recommended resolution of Committee 3, permit me to share with you something of our committee's experience during the past nine days that we have been meeting here in Milwaukee.

We have had our own little miniature convention, wrestling with this matter — 38 men, one gracious and patient woman; and a number of resource people were also available to us. We prayed a lot, we studied and talked. We disagreed. But we were frank, honest, open about our personal convictions, and, by the mercies of God, we began to grow together peacefully.

We were ready to recognize the different reactions among our people as far as The ALC fellowship matter is concerned. They seem to be the following:

1. Some folk are disturbed, even angry, because they believe that at Denver our Synod violated clear Scripture truth when it declared itself to be in altar and pulpit fellowship with The ALC. For them there is only one proper solution, and that is to rescind that resolution.

2. Others are convinced that we made a mistake at Denver because there is not a sufficient basis for God-pleasing fellowship, but that our best solution now is to suspend our fellowship agreement until at least the most glaring disagreements which appear to exist between our Synod and The ALC are removed.

3. A third category would be the folks who believe that we do have some serious differences in doctrine and practice, but that we should not rescind or suspend the Denver resolution, but rather seriously begin to negotiate some changes with The ALC so that we can feel comfortable and happy in their fellowship.

4. Still others do not see any serious obstacles to full fellowship, and are encouraging us to go full-steam ahead in implementing as many opportunities for the expression of our fellowship with ALC congregations and people as we can. Perhaps there are some categories in between which I have not mentioned.

Your committee wrestled earnestly with these concerns and options. What can we recommend to you for your adoption? There was a time when it appeared there would be both a committee report and a minority report. That in itself tends to be divisive.

We prayerfully kept on working the problem! All of us on Committee 3 agreed we want to be 100 percent in accord with Scripture and the Confessions. We want to show concern for the consciences of our people in the Missouri Synod. We want to be brotherly and charitable and fair toward the fellow Christians in The American Lutheran Church. You heard Doctor Knutson yesterday. You know what he said.

By the grace of God we finally arrived at a single resolution adopted by our committee and now to be offered to you to join us in its adoption. It won't fully please all of you, even as it doesn't fully please the members of Committee 3, but it is the best that we were able to do.

I thank God that we can come to you with one recommendation and not with two, so that you might have to choose. Brethren and sisters in Christ, if you can improve upon it please do, but I plead with you to evaluate our work with the remembrance that there will be no perfect understanding and agreement about fellowship this side of heaven. We are dealing with fellow Christians in The ALC, not pagans. As we make our decision in this very important matter, let us make it in great humility, recognizing our own

very great shortcomings and inadequacies. Let us make it in love, remembering that Christ loves the people in The ALC as much as He loves us, and that in that love of Christ, we become able to love one another. Let us make it in demonstration of all the other fruits of the Spirit, including patience, mutual concern for those who are brethren, and kindness, not being too quick to sever that which many of us believe God joined together at Denver — while at the same time taking positive, evangelical action toward strengthening the bonds of fellowship between us and The ALC to the glory of God and in full devotion and dedication to Christ and His holy Word.

It is in this spirit, and with this great concern on our hearts that the 39 members of Committee 3 now offer to you our recommended resolution entitled, "To Seek Better Relations with The American Lutheran Church." It is Resolution 3-21 on page 269 of *Today's Business* dated July 14, and is our response to the many overtures on the matter contained in the convention *Workbook*.)

To Decline Asking ALC to Rescind Confirmation Practice

RESOLUTION 3-22

Overture 3-172 (CW, p. 164)

WHEREAS, The report of the Commission on Theology and Church Relations (CW, p. 42) states: "Confirmation is a rite of the church, neither commanded nor forbidden in the Scriptures. The church therefore is at liberty to alter its significance in the life of the church"; therefore be it

Resolved, That Overture 3-172 be respectfully declined.

Action: Adopted (17).

To Decline Overtures 3-178 and 3-301 to Suspend Fellowship with the Evangelical Lutheran Church of Canada

RESOLUTION 3-23

Overtures 3-178, 3-301; Report 4-08 (CW, pp. 166, 195—196, 211—213)

WHEREAS, The Lutheran Church — Missouri Synod at Denver established pulpit and altar fellowship with the Evangelical Lutheran Church of Canada (Res. 3-16); and

WHEREAS, The Lutheran Church — Canada in its report states that fellowship is working well and has resulted in mutual blessings (CW, pp. 211—213); therefore be it

Resolved, That we pray God for continuing growth in mutual understanding and for renewed blessings; and be it also

Resolved, That we decline Overtures 3-178 and 3-301.

Action: Adopted (17).

To Decline Overture to End Membership in Lutheran Council in Canada

RESOLUTION 3-24

Overture 3-65 b, Report 4-08 (CW, pp. 143, 211—213)

WHEREAS, The Lutheran Council in Canada (LCIC) was established by the three Lutheran church bodies in

Canada (The Evangelical Lutheran Church of Canada; The Lutheran Church in America — Canada section; The Lutheran Church — Canada, Synod of Evangelical Lutheran Churches) in 1967; and

WHEREAS, The Lutheran Church — Missouri Synod participates in LCIC through LC — C (Detroit Res. 4-08, *Proceedings*, p. 118); and

WHEREAS, The relationship of LC — C with LCIC has been amicable and most productive (CW, 211); and

WHEREAS, The LCIC initiated a thorough and ongoing study of its operations, procedures of effectiveness some eighteen months ago; therefore be it

Resolved, That we decline Overture 3-65 b.

Action: Adopted (17).

To Respond to Letter from Die Evangelisch-Lutherische Freikirche

RESOLUTION 3-25

X-07 (TB, p. 36)

WHEREAS, The Lutheran Church — Missouri Synod has received a letter of concern from Die Evangelisch-Lutherische Freikirche regarding our Synod's fellowship with The American Lutheran Church; therefore be it

Resolved, That we extend to this church in Germany our sincere appreciation for their concern; and be it further

Resolved, That we pray God's continued blessings upon this church body and that it is our earnest desire that they will continue in fellowship with us; and be it further

Resolved, That the Synod in convention at Milwaukee apprise officials of Die Evangelisch-Lutherische Freikirche of our Synod's action regarding altar and pulpit fellowship with The American Lutheran Church (Res. 3-21, TB, p. 269).

Action: Adopted (17).

To Study "A Statement Regarding Lutheran Unity"

RESOLUTION 3-26 (Revised Edition of Resolution 3-19)

Report 2-01, B; Overture 3-291 (CW, pp. 34—35, 191)

WHEREAS, The Inter-Lutheran Consultation in 1970 produced a statement entitled "A Statement of the Participating Bodies in the LCUSA Regarding Lutheran Unity" (CW, Report 2-01, Appendix F, pp. 40—41); and

WHEREAS, The Synod's President requested the Commission on Theology and Church Relations to present appropriate recommendations to The Lutheran Church — Missouri Synod after reviewing the statement; and

WHEREAS, The American Lutheran Church and the executive council of the Lutheran Church in America have adopted this statement; and

WHEREAS, The proposals of the participating bodies have far-reaching significance for The Lutheran Church — Missouri Synod, and widespread discussion of the issues involved should take place before commitments are made; and

WHEREAS, The ALC in its 1970 convention resolved: That the ALC affirm and invite the Lutheran Church in America and The Lutheran Church — Missouri Synod to affirm that the committee formed to implement the goal of Lutheran unity develop and propose to the participating churches as rapidly as possible common organizational structures and when this is not possible, structures that will lend themselves most easily to joint activity;

therefore be it

Resolved, That The Lutheran Church — Missouri Synod note the content of the document entitled "A Statement of the Participating Bodies in the Lutheran Council in the United States of America Regarding Lutheran Unity"; and be it further

Resolved, That The Lutheran Church — Missouri Synod restate its desire to initiate and work toward fellowship with those Lutheran churches with whom it is not in altar and pulpit fellowship, and continue to work toward a greater degree of unity with those with whom it is in altar and pulpit fellowship, and that the activity proceed as follows:

- 1) Multilevel discussion of the Scriptures and the Lutheran Confessions with those Lutheran churches with whom we are not in fellowship in order to seek agreement in doctrine and practice leading to a declaration of altar and pulpit fellowship. These discussions may serve to provide guidelines for additional cooperative activity;
- 2) Declaration of altar and pulpit fellowship by a majority vote of the church delegates assembled in church convention after the President of the Synod and the CTCR make a recommendation in the matter;
- 3) Continued negotiations to find the proper ensuing steps to implement additional forms of cooperative activity;

and be it further

Resolved, That The Lutheran Church — Missouri Synod express the position that, at this time, it is primarily oriented toward altar and pulpit fellowship and further cooperative activities, rather than organic union; and be it further

Resolved, That the President of the Synod, in consultation with the CTCR, be empowered to appoint four representatives to the discussions of the committee recommended by the Inter-Lutheran Consultation and the executive committee of the Lutheran Council and endorsed by The American Lutheran Church and the executive council of the Lutheran Church in America, and that the President keep the Synod fully informed of the progress of such discussions; and be it finally

Resolved, That the pastors and congregations of the Synod be asked to give careful consideration to the issues raised by the "Statement of the Participating

Bodies" and the proposals of The American Lutheran Church.

Action: *Adopted (17).*

(See Resolution 3-19.)

To Express Thanks in the Cause of Church Relations

RESOLUTION 3-27

WHEREAS, So many individuals, boards, and commissions have given Spirit-filled and capable leadership to the Synod in matters that include church relations, particularly the following: the Commission on Theology and Church Relations, the Inter-Church Commission on Fellowship, The Lutheran Church — Missouri Synod representatives to the Lutheran Council in the U. S. A., the Lutheran Council in Canada, the general secretaries of both, and the President of the Synod; therefore be it

Resolved, That this convention express its gratitude to these servants of the church for their dedicated efforts; and be it also

Resolved, That we above all thank the Lord of the church who gives gifts to men and uses these gifts for His glory and the welfare of His church.

Action: *Adopted (17).*

4. SYNODICAL ADMINISTRATION

To Transfer Trinity Congregation, Claire City, S. Dak., to South Dakota District

RESOLUTION 4-01

Overtures 4-24, 4-25 (CW, p. 221)

WHEREAS, The transfer from the North Dakota District to the South Dakota District of The Lutheran Church — Missouri Synod, requested by Trinity Lutheran Church, Claire City, S. Dak., has been approved by both Districts during their most recent conventions; therefore be it

Resolved, That The Lutheran Church — Missouri Synod authorize the transfer of Trinity Lutheran Church of Claire City, S. Dak., from the North Dakota District to the South Dakota District of The Lutheran Church — Missouri Synod.

Action: *Adopted (4).*

To Transfer St. Paul Lutheran Church, Julesburg, Colo., to Colorado District

RESOLUTION 4-02

Overtures 4-26—4-28 (CW, p. 222)

WHEREAS, St. Paul Lutheran Congregation of Julesburg, Colo., has requested transfer from the Wyoming District to the Colorado District; and

WHEREAS, The Board of Directors of both the Colo-

rado District and the Wyoming District have approved such transfer; therefore be it

Resolved, That The Lutheran Church — Missouri Synod authorize the transfer of St. Paul Lutheran Church, Julesburg, Colo., from the Wyoming District to the Colorado District.

Action: *Adopted* (4).

To Transfer Grace English Lutheran Church, Pine Bluffs, Wyo., and Zion Lutheran Church, Grover, Colo., to the Wyoming District

RESOLUTION 4-03

Overture 4-93 U (TB, p. 35)

WHEREAS, Grace English Lutheran Church, Pine Bluffs, Wyo., and Zion Lutheran Church, Grover, Colo., have made application to be transferred to the Wyoming District; and

WHEREAS, The Colorado District has endorsed said application that these congregations be transferred from the Colorado District to the Wyoming District; therefore be it

Resolved, That The Lutheran Church — Missouri Synod authorize the transfer of Grace English Lutheran Church, Pine Bluffs, Wyo., and Zion Lutheran Church, Grover, Colo., from the Colorado District to the Wyoming District.

Action: *Adopted* (4).

To Increase Membership of Commission on Worship

RESOLUTION 4-04

Overture 4-52 (CW, p. 227)

WHEREAS, The merger of the Synod of Evangelical Lutheran Churches (SELC) and The Lutheran Church — Missouri Synod (LCMS) would cause the Commission on Worship to lose one of its voting members; and

WHEREAS, This has produced an imbalance in representation on the Inter-Lutheran Commission on Worship (in which the LCMS representation has consisted of the six members of the Commission on Worship, as well as the executive); therefore be it

Resolved, That the Commission on Worship shall be enlarged to a total of seven voting members; and be it also

Resolved, That Bylaw 11.111 a be amended to read as follows:

11.111 Personnel and Appointment

a. A Commission on Worship shall be appointed by the President of the Synod after consultation with the Vice-Presidents. It shall be composed of seven men and include pastors, teachers, and laymen. They shall serve for terms of four years in such manner that the terms of three members shall alternate with the terms of the other four members.

Action: *Adopted* (4).

To Encourage Equitable Geographical Representation in Synodical Positions

RESOLUTION 4-05

Overtures 4-53, 4-54, 4-92, 5-88 (CW, pp. 227, 240, 275)

WHEREAS, Concerns have been expressed regarding the representation accorded to various geographical areas in both elective and appointive positions of the Synod; therefore be it

Resolved, That all synodical officers and groups having appointive responsibility, as well as the synodical Committee for Convention Nominations, be reminded to consider the desirability of equitable geographical representation in all personnel engaged in work on the synodical level.

Action: *Adopted* (4).

(But see also Res. 7-08.)

To Strive for Unified Mailing

RESOLUTION 4-06

Overture 4-86 (CW, pp. 236—237)

WHEREAS, Resolution 4-15 of the Denver convention (*Proceedings*, p. 104) directed the Council of Administrators to develop a systematic mailing arrangement for synodical materials; and

WHEREAS, The action requested by this overture is being dealt with; therefore be it

Resolved, That Overture 4-86 be declined.

Action: *Adopted* (4).

To Make Feasibility Study of a New District in the Southwest

RESOLUTION 4-07

Overtures 4-16—4-23 (CW, p. 221)

WHEREAS, The Denver convention adopted resolution 5-27 authorizing the Department of Research and Statistics to study the feasibility of a new District in the southwest; and

WHEREAS, The Department of Research and Statistics has begun such study (see report of Department of Research and Statistics, CW, p. 210, second column); therefore be it

Resolved, That the Synod urge all congregations involved in the area under consideration to cooperate with the Department of Research and Statistics in its continued study according to the general principles set forth in the synodical *Handbook* 3.03, "Formation and Realignment of Districts"; and be it also

Resolved, That the results of the study be reported to the next convention.

Action: *Adopted* (4).

To Strive for Reduction in Staff and Size of Boards

RESOLUTION 4-08

Report 4-09; Overtures 4-73, 4-75 (CW, pp. 213—219, 234)

Resolved, That all departments in the administration of the Synod take a serious and soul-searching look at themselves to see whether a reduction in their staff is possible without hindering their efficiency; and be it further

Resolved, That generally the boards, commissions, and committees, wherever possible, consist of no fewer than five and no more than nine members, the Board of Directors being an exception.

Action: *Adopted* (4).

To Reduce Number of Divisions

RESOLUTION 4-09

Overture 4-76 (CW, p. 234)

Resolved, That the possibility of reduction in the number of divisions of the Synod be actively explored by the Board of Directors.

Action: *Adopted* (4).

To Separate Policy Making from Administration

RESOLUTION 4-10

Overture 4-81 (CW, p. 235)

WHEREAS, The Commission on Mission and Ministry in the church has assumed that many boards are involving themselves in administrative detail; therefore be it

Resolved, That all agencies of the Synod restudy the guidelines appearing on page 252 of the 1959 *Proceedings*:

That all synodical agencies shall continue to perform the functions which the Synod has assigned to them. However, as far as possible those agencies which have the services of salaried administrative personnel shall devote themselves chiefly to the formulation of specific objectives, plans, and policies relative to their respective functions, to the periodic review and appraisal of performance in the attainment of objectives, to the execution of plans, and to the observance of policies. Such agencies will realize their best values by avoiding detailed attention to administrative problems and decisions and by entrusting these problems and decisions to their attached salaried personnel.

Action: *Adopted* (4).

To Decline Study of Fire and Casualty Insurance Program

RESOLUTION 4-11

Overture 4-85 (CW, p. 236)

WHEREAS, The forming of a fire and casualty in-

surance company within the Synod is impractical for administrative and financial reasons; therefore be it

Resolved, That Overture 4-85 be declined.

Action: *Adopted* (4).

To Decline to Limit Role of Secretary

RESOLUTION 4-12

Overtures 4-58—4-60 (CW, p. 228)

WHEREAS, The Floor Committee on Synodical Administration has considered the question of certain assignments or actions which it is alleged may have violated restrictions imposed by the Synod; and

WHEREAS, The committee finds that no such violations have occurred and there is no evidence of undue influence due to alleged "dual interest"; and

WHEREAS, By the grace of God our Synod has been blessed with capable and dedicated administrators and executives in these positions; and

WHEREAS, In the past and at present officers of the Synod have served with approval both as members of the Council of Administrators and chairmen of a division; and

WHEREAS, There is no cogent reason why the Secretary of the Synod should not serve as secretary ex-officio of the Commission on Constitutional Matters; and

WHEREAS, A question has been raised about the working relationship of the Secretary to the President of the Synod; therefore be it

Resolved, That the Secretary of the Synod continue to serve in accordance with the directives contained in paragraph 2.39 of the synodical *Handbook*; and be it also

Resolved, To decline Overtures 4-58, 4-59, and 4-60.

Action: *Adopted* (4).

To Respond to Overture re Examining Full-Time Secretary Position

RESOLUTION 4-13

Overture 4-57 (CW, p. 228)

WHEREAS, The Commission on Constitutional Matters holds (CW, p. 241) that the Board of Directors acted in harmony with the Constitution in requesting the Secretary of the Synod to serve on a full-time basis with expanded responsibilities under Bylaw 2.39 1; therefore be it

Resolved, That Overture 4-57 be declined.

Action: *Adopted* (4).

To Amend Bylaws for Office of Secretary

RESOLUTION 4-14

Report 4-04, IV, D (CW, p. 203)

WHEREAS, The Board of Directors has consistently chosen the synodical Secretary to serve as secretary of the board, of which he is a voting member; therefore be it

Resolved, That this housekeeping procedure be regularized by being made part of the Bylaws governing the office of Secretary by inserting the words "and secretary" into Bylaw 2.39 b:

b. serve as member and secretary of the Board of Directors of the Synod.

Action: *Adopted* (5).

To Develop Manual of Operations

RESOLUTION 4-15

Overture 4-79 (CW, p. 235)

WHEREAS, The preparation of a Manual of Operations has previously been considered by the Synod; and

WHEREAS, A Manual of Operations could help to avoid confusion, uncertainty, and duplication of effort within the church structure; therefore be it

Resolved, That the Board of Directors authorize the Secretary of the Synod to develop a Manual of Operations as a means of clarifying and simplifying the administrative structure for the Synod.

Action: *Adopted* (5).

To Change Synodical Convention Schedule

RESOLUTION 4-16

Overtures 4-10—4-13, 4-29, 4-30, 4-90, 4-91; Report 4-09, III, 1 (CW, pp. 219—220, 222, 239)

WHEREAS, The biennial convention initiated in 1967 has proved to be too frequent and too costly; and

WHEREAS, The scheduling of the Synod's conventions should relate effectively to the work of Districts and congregations; and

WHEREAS, Time and opportunity are needed for understanding and implementation of the Synod's aims and programs especially on a local level with the direct involvement of members and congregations; and

WHEREAS, Location and time of conventions are important practical considerations; therefore be it

Resolved, That article VIII, A, 1, of the synodical Constitution, which reads: "Synod convenes every two years for its regular meeting," be amended, effective in 1973, to read: "Synod convenes every four years for its regular meeting"; and be it further

Resolved, That the Synod begin a quadrennium schedule in 1973 as follows: 1st year: synodical conven-

tion (1973); 2nd year: District convention (1974); 3rd year: open at present (1975); 4th year: District convention (1976); and be it finally

Resolved, That the time and the location of the Synod's conventions be arranged with a view toward maximum efficiency and greatest economy.

Action: *Substitute motion adopted* (5): "That the matter be referred to the Council of Administrators with the request that a detailed plan for a schedule of future conventions be submitted for discussion to the District conventions in 1972 and for action at the delegate convention in 1973."

(This substitute motion was adopted after an amendment to strike the final resolved had been rejected.)

To Adjust Terms of Office and Elections to the Synod's Quadrennial Convention Schedule

RESOLUTION 4-17

WHEREAS, Establishing a quadrennial schedule for synodical conventions would require adjustments with respect to terms of office and elections; therefore be it

Resolved, That the terms of office and elections be adjusted to relate properly to the quadrennial convention cycle.

Action: *Withdrawn by the committee* (5) in view of convention action on Resolution 4-16.

To Add Bylaws Relating to an "Advance" Editorial Commission

RESOLUTION 4-18

Report 4-09, II, "Boards and Commissions," 1; Report 4-88 (CW, pp. 217, 238—239)

WHEREAS, Both the *Advance* Editorial Commission and the Committee on Organization have recommended that sections be added to the *Handbook* dealing with the publication of *Advance* magazine; therefore be it

Resolved, That the following addition to the *Handbook* be adopted:

E. "ADVANCE"

11.131 Purpose

A magazine called *Advance* shall be published at regular intervals for the following purposes: to transmit information concerning the Synod's work and programs to the congregations, to assist congregational leaders in developing coordinated programs, and to enable congregations to share with one another successful methods of practical church work.

11.133 Editorial Commission

The President, after consultation with the Board of Directors, shall appoint an editorial commission of six members, who shall serve terms of 4 years, in such a way that the terms of three members alternate with those of the other three members. In view of the purposes of the publication, the president shall appoint both staff and field members to the commission.

11.135 Editor

The procedures prescribed in the Bylaws for the selection of executive secretaries shall govern the Editorial Commission in engaging an editor (Bylaw 2.103, Synodical Service Commission).

Action: *Adopted (7).*

To Thank "Advance" Editorial Commission**RESOLUTION 4-19**

Report 4-88 (CW, pp. 238—239)

Resolved, That the Synod thank the *Advance* Editorial Commission for its report and past services in providing coordinated programs for the congregations of the Synod.

Action: *Adopted (7).*

To Retain Present Wording of Bylaw 2.11 b (Drafting Duties of Executives)**RESOLUTION 4-20**

Overture 4-89 (CW, p. 239)

Resolved, That the present wording of Bylaw 2.11 b be retained.

Action: *Adopted (7).*

To Decline Overture to Relocate Synodical Headquarters in South St. Louis**RESOLUTION 4-21**

Overture 4-84 (CW, p. 236)

Resolved, That Overture 4-84 be declined.

Action: *Adopted (7).*

To Reduce the Number of Studies**RESOLUTION 4-22**

Overture 4-80 (CW, p. 235)

WHEREAS, Many able and willing persons in the Synod can assist greatly in studying certain questions and problems facing the church today without the necessity of drawing them into the formal structures of boards, commissions, and committees; and

WHEREAS, The frequent practice of assigning a problem to a subcommittee whose members are scattered geographically often results in this that no study will ever take place — a wasteful and unproductive practice; therefore be it

Resolved, That decisive steps be taken to reduce the backlog of perennial study questions by actively pursuing any or all of the following methods of involving a broad and able cross section of the church:

1. that most study questions, ordinarily, will be assigned to one able person, wherever he may be found. This person will draw on other resources as needed;

2. that each synodical campus community be assigned major study questions as a normal expectation of commitment to and involvement in the challenges of the church;

3. that the recommendations may be accepted, rejected, or modified, or the issue may again be assigned to another individual or group for study and recommendation.

Action: *Adopted (7).*

To Decline to Add Category of Confirmed Members to "Statistical Yearbook"**RESOLUTION 4-23**

Overture 4-77 (CW, pp. 234—235)

Resolved, That Overture 4-77 to add a category of confirmed members to *Statistical Yearbook* be declined.

Action: *Adopted (7).*

To Distinguish Between Executive Secretary and Other Staff Members**RESOLUTION 4-24**

Overture 4-74 (CW, p. 234)

WHEREAS, The distinction between an executive secretary and other staff members on the synodical staff has not caused any confusion or concern; and

WHEREAS, The boards, committees, and councils having the service of staff personnel have functioned effectively; therefore be it

Resolved, That Overture 4-74 be declined.

Action: *Adopted (7).*

To Develop Bylaws for Division of General Staff Services**RESOLUTION 4-25**

Overture 4-72 (CW, pp. 231—234)

WHEREAS, The functions of the Division of General Staff Services are the responsibility of the Board of Directors; and

WHEREAS, The Board of Directors had no opportunity to evaluate the organizational structure proposed in Overture 4-72; and

WHEREAS, The synodical Bylaws do not now include a coherent and unified picture of the division, its components, and the duties of its chairman; therefore be it

Resolved, That the Board of Directors be directed to study Overture 4-72 and present a recommended addition to the Bylaws outlining the structure of the Division of General Staff Services for action at the 1973 convention.

Action: *Adopted (7).*

To Continue Number of Vice-Presidents at Five

RESOLUTION 4-26

Report 4-09; Overture 4-56 (CW, pp. 213—219, 228)

WHEREAS, The Committee on Organization, Report 4-09, has made a detailed study of the functions and services rendered by the synodical Vice-Presidents; and

WHEREAS, Said report establishes the criteria for the vital and time-consuming role of the part-time Vice-Presidents; therefore be it

Resolved, That there be no changes in the number and functions of the Vice-Presidents of the Synod.

Action: Adopted (7).

To Amend Bylaws on the Election of Vice-Presidents

RESOLUTION 4-27

Report 4-04, IV, I (CW, p. 204)

WHEREAS, The Board of Directors has recommended that, in the case of vice-presidential elections, the number of votes received on all ballots be made part of the record of the convention and be announced at its close; therefore be it

Resolved, That this recommendation of the Board of Directors be accepted and be implemented by amending the present text of Bylaw 2.136 and adding the following wording:

2.136 Election of All Other Vice-Presidents

a. (Present text of 2.136)

b. The tally of the final ballot taken during the vice-presidential election shall be announced and recorded at the close of the convention.

Action: Adopted (7).

To Update the Bylaws Related to the Tenure and Termination of Elected Officers of the Synod Serving Full Time

RESOLUTION 4-28

Report 4-09, I, Tenure and Termination 2 and 3 (CW, p. 215, second column)

Resolved, That paragraph 2.07 a of the synodical Bylaws be amended by inserting the words "and of the Secretary," after "Vice-President." The amended portion would read:

a. The offices of the President, of the First Vice-President, and of the Secretary of the Synod shall be without limitation as to reelection.

Resolved, That paragraphs 2.31 c and 2.36 b of the Bylaws be replaced with a new paragraph 2.07 e, the new paragraph to read as follows:

e. If the President, the First Vice-President, or the Secretary of the Synod fail to be reelected to their office before they have reached the official

retirement age or if they elect to resign from their position, they shall continue to receive their full salary to the end of the fiscal year while rendering transitional service. During this period the Personnel Department shall assist them, if requested, in their efforts at finding another opportunity for service in the church. In addition to the foregoing provisions an additional month's salary shall be allowed as severance pay on actual termination of service.

Action: Adopted (7).

To Adopt Bylaw 2.11, "Tenure and Termination"

RESOLUTION 4-29

Report 4-09; Overtures 4-61—4-64 (CW, pp. 215, 228 to 229)

Resolved, That we adopt the report of the Committee on Organization regarding tenure and termination in the following amended form:

Add four new paragraphs as Bylaw Section 2.11 a, b, c, d (the present 2.11 becomes 2.10), the new Section 2.11 to read:

2.11 Tenure and Termination

a. Unless otherwise specified in the Bylaws, the term of office of all executive secretaries, associate and assistant executive secretaries, and their equivalents as determined by position classifications approved by the Board of Directors, shall be 4 years. Appointees may normally expect reappointment if their work proves satisfactory and there is a continuing need for their services, but every appointment shall be subject to mandatory review and decision on reappointment every 4 years.

b. If a board or commission shall decide not to renew an appointment, 90-day notice shall be given to the executive, said period to begin on the first day of the following month. If the 90-day period should extend beyond the regular termination date, full salary shall continue to be paid for services rendered until the expiration of the 90-day period. During the 90-day period the Personnel Department shall assist the executive, if requested, in his efforts to find another opportunity for service in the church. If he succeeds in obtaining other employment before the expiration of the 90 days, his salary shall cease by the first of the following month. In addition to the foregoing provisions, an additional month's salary shall be allowed as severance pay on actual termination of service.

c. A board or commission may, by majority vote, also terminate for cause the services of its executive(s) before the end of the 4-year term. Valid causes for dismissal are adherence to false doctrine, conduct unbecoming a Christian, neglect of office, or refusal to cooperate. In such instances none of the foregoing financial arrangements shall apply. One month's salary shall be allowed as severance pay.

d. A board or commission shall have the authority to determine at which point an executive becomes unable to serve because of illness or incapacity. Full salary shall be continued until the provisions of the Concordia Plans become operable, but not for more than 90 days;

and be it also

Resolved, That the responsible appointing authority

be charged with arranging the schedule for review and appointing of all incumbent staff.

Action: *Adopted (12).*

(A motion to table this resolution in Session 7 failed, 285 to 401. A motion to recommit was debated in Session 11 and defeated in Session 12. Thereupon the resolution was adopted.)

To Decline Overture Requesting Revelation of Costs of Certain Actions

RESOLUTION 4-30

Overture 4-55 (CW, pp. 227—228)

WHEREAS, Committee 4 has investigated the expenditure of funds that attended the President's fact-finding inquiry into the St. Louis seminary; and

WHEREAS, The President of the Synod had the authority to expend such funds for the supervision of doctrine within the Synod and the amount spent was not excessive; therefore be it

Resolved, That Overture 4-55 be declined.

Action: *Adopted (12).*

To Implement Delayed Induction

RESOLUTION 4-31

Report 4-09 I (CW, p. 214)

WHEREAS, The induction service of the Synod's officers could be conducted with greater dignity if done at a more appropriate time; and

WHEREAS, It would provide a period of time for orientation of new board members; and

WHEREAS, It would allow the outgoing President time to conclude the affairs of his office; and

WHEREAS, The new President would have time to orient himself to the duties of the office; and

WHEREAS, It would give the appointing authority (President or Board of Directors) an opportunity to review the needs of boards and commissions and find suitable persons to fill these positions; therefore be it

Resolved, That the following new Bylaws be added:

2.06 Term of Office

c. The President, Vice-Presidents, Secretary, Treasurer, and members of the Board of Directors shall assume office on the last Sunday of September following their election. Members of other elected boards shall assume office immediately on their election. Members of all appointed boards and commissions shall begin their service on January 1, following each convention. The general rule shall apply that incumbents shall serve until their successors have been qualified.

2.09 Induction

a. The elected officers and the Board of Directors shall be jointly inducted into their office in a church located in the St. Louis area. The place and time shall be determined by the Board of Directors and shall be announced before the close of the convention. Arrangements for the induction service shall be made in consultation with the newly elected President by a committee appointed by the Board of Directors.

b. Members of all other elected boards, as well as directors elected in a non-presidential year, shall be given formal recognition of their election in a ceremony conducted at the convention.

2.10 Interim Authority

a. Before his successor assumes office, the outgoing President shall use the intervening time to settle the affairs of his administration and assist the newly elected President as requested to become acquainted with the responsibilities of the office.

b. The existing Board of Directors shall continue to function until the newly elected and the reelected members of the Board of Directors assume office. It shall continue to carry out programs initiated prior to the electing convention.

c. No appointments to synodical boards, commissions, or committees shall be made and no new programs shall be initiated by the outgoing President or the Board of Directors during the interim. Emergency action that demands immediate attention may be taken in consultation with and with the consent of the newly elected President.

d. In the interim, the newly elected President shall meet with the reelected and newly elected Vice-Presidents to assess the state of the Synod, to plan for the communication and carrying out of the resolutions adopted at the convention, to assign areas of responsibility to the Vice-Presidents, to gather names and obtain information helpful for making wise appointments; he shall meet with the chairmen and executive secretaries of boards and commissions to discuss their convention reports, to receive from them their specific plans, goals, and objectives, and to assess with them the financial support they will need; he shall meet with the financial and administrative officers to assess the financial status of the Synod and the estimate of the financial resources available for the coming year.

e. The newly elected members of the Board of Directors shall attend whatever meetings of the Board are held in the interim, without vote, to become acquainted with their new responsibilities and board functions.

It is recommended that the present 2.09 "Executives Without Vote" be transferred to Section 2.11 as a new paragraph "g."

Action: *Adopted (12).*

To Respond to Overture 4-82 Regarding the Involvement of Black Churchmen

RESOLUTION 4-32

Overture 4-82 (CW, pp. 235—236)

WHEREAS, The concept of the communion of saints implies the participation of all the church's memberships in its life and work without regard to race, color, or ethnic origin; and

WHEREAS, Christian stewardship, integrity, and brotherly love require that all talents within the church's membership be used; therefore be it

Resolved, That the Synod, and the Districts of the Synod, continue to identify and eliminate attitudinal and institutional racism from the church; and be it also

Resolved, That the Synod, and the Districts of the Synod, make every effort to nominate, elect, or appoint qualified clergymen and/or laymen, without regard to race, color, or ethnic origin, to official positions and

policy and decision-making boards and commissions whenever elections are held or whenever a vacancy occurs and appointments are to be made.

Action: *Adopted (12).*

To Provide Bylaws for Commission on Lay Higher Education

RESOLUTION 4-33

Report 4-04, IV, F (CW, p. 203)

WHEREAS, The 1969 convention of the Synod established a Commission on Lay Higher Education (Denver *Proceedings*, Res. 4-26) to assume the functions of the present Valparaiso Advisory Commission and to interest itself in the affairs of lay higher education in the church generally; therefore be it

Resolved, That the following addition to the *Handbook*, providing bylaws for such a Commission on Lay Higher Education, be adopted:

H. COMMISSION ON LAY HIGHER EDUCATION

6.181 Membership

The Commission on Lay Higher Education shall consist of three members appointed by the President of Synod, after consultation with the Board of Directors; they shall serve for terms of four years in such manner that the term of one member shall alternate with the terms of the other two members. Also, the chairman of the Division of Higher Education shall be an advisory member and shall provide for necessary staff services.

6.183 Duties

The commission shall —

a. consult with groups within the Synod who are interested in and concerned with the development and expansion of Lutheran lay higher education;

b. encourage the support of Valparaiso University and cooperate with Valparaiso in her concern for Lutheran lay higher education;

c. maintain a current awareness of the Christian educational opportunities available at other Lutheran colleges and universities and coordinate Lutheran lay higher educational programs with such colleges and universities as appropriate;

d. plan and disseminate a program to inform pastors and congregations about the general educational opportunities being provided at synodical colleges, at other Lutheran colleges and universities, and at those non-church-related institutions where the Synod provides a campus ministry;

e. encourage the congregations of the Synod and their memberships to take the fullest advantage of the opportunities for Lutheran lay higher education available at the colleges and seminaries of the Synod.

Be it further

Resolved, That two members of the commission be appointed initially for full 4-year terms, and the third member be appointed to an initial two-year term; and be it finally

Resolved, That the Commission on Constitutional Matters be directed to make such other changes in the Bylaws as may be necessary for consistency with this resolution.

Action: *Adopted (12).*

To Appoint Board for Church Extension

RESOLUTION 4-34

Report 4-09, II, 2, 1-02 (CW, p. 216)

WHEREAS, The Board for Church Extension has as its primary responsibility the administration of funds; and

WHEREAS, Other boards dealing primarily with financial and business affairs are appointed; and

WHEREAS, The *Handbook* section regarding the Board for Church Extension requires updating; therefore be it

Resolved, That the Board for Church Extension be appointed, rather than elected; and be it also

Resolved, That to implement these changes, the Bylaws be amended as follows:

1. Replace the text of 8.51 with:

8.51 Board for Church Extension

The Board for Church Extension shall consist of eight members — two pastors, two teachers, and four laymen — who shall be appointed by the Board of Directors after consultation with the synodical President. The Treasurer of the Synod shall be an ex-officio member of the board.

2. Add to 2.03 b:

A Board for Church Extension

3. Delete from 2.03 a:

A Board for Church Extension

4. Replace 8.57 a with:

a. administer the Synod's Church Extension Fund;

5. Replace 8.61 b 5, with:

5. through promotional programs among the constituency.

6. Add to 8.63 a:

... and authorization indicated in Section 8.57 a to f.

7. Replace the last sentence of 8.63 b so that it reads:

b. The amount of the loan shall be determined by the needs of the applicant and the ability to repay. The needs shall be viewed in the light of the most promising and/or strategic mission fields. The Board for Church Extension shall work in close cooperation with the Board for Missions in this evaluation.

Action: *Adopted (12).*

To Elect Board for Higher Education

RESOLUTION 4-35

Report 4-09, II, 1; Overtures 6-22, 6-23, 6-24 (CW, pp. 215—216, 313, 314)

WHEREAS, The Board for Higher Education's membership is presently an appointed board and is not elected by the constituency of our church; and

WHEREAS, The Board for Higher Education of the

Synod presently controls the policies that govern our colleges and seminaries; therefore be it

Resolved, That the Board for Higher Education be elected in synodical convention, rather than appointed; and be it further

Resolved, That, to implement this change, the Bylaws be amended as follows:

1. Replace the text of 6.01 with:

6.01 Personnel and Election

A Board for Higher Education consisting of three pastors, one teacher or superintendent of education of day schools, and three laymen shall be elected by the Synod.

2. Add to 2.03 a:

A Board for Higher Education.

3. Delete 2.03 c.

4. Renumber 2.03 d to 2.03 c.

Action: *Adopted* (13).

To Realign the Atlantic District into Three Districts

RESOLUTION 4-36

Action: *Withdrawn by committee and replaced with Resolution 4-57.*

(Involved was no change in substance but rather a more precise formulation on advice of legal counsel.)

To Hold Annual Consultation for Coordination of Auxiliaries and Agencies and to Decline Overture 4-83

RESOLUTION 4-37

Report 4-04, IV, J; Overture 4-83 (CW, p. 204)

WHEREAS, Denver Resolution 4-34 called on the Board of Directors to take the initial steps leading to a comprehensive consultation for bringing the various special ministry organizations and auxiliaries of the Synod into some type of coordinating structure; and

WHEREAS, It has not as yet been possible to achieve this objective of Denver Resolution 4-34; and

WHEREAS, It is desirable that all special ministry organizations and auxiliaries of the Synod be represented in such a consultation; therefore be it

Resolved, That we approve the recommendation of the Board of Directors that such a consultation be held at least annually under their aegis for the purpose of permitting various agencies related to the Synod to share common concerns and to coordinate programs and fund-raising efforts; and be it also

Resolved, That Overture 4-83 to enact bylaws for the Council of Lutheran Ministries for inclusion in Synod's *Handbook* be declined.

Action: *Adopted* (17).

To Abolish Position of Executive Director and Establish the Position of Administrative Officer of the Board of Directors

RESOLUTION 4-38

Reports 4-04, 4-09; Overtures 4-67—4-70 (CW, pp. 204K, 205, 214, 230)

WHEREAS, Prior to and following the Denver convention a committee of the Board of Directors studied the position of Executive Director; and

WHEREAS, The *ad hoc* Committee on Organization (Denver Res. 4-31) also studied the position of Executive Director; and

WHEREAS, Both committees have independently reached the same basic conclusions regarding more effective synodical administration; therefore be it

Resolved, That the position of Executive Director be abolished and the position of Administrative Officer of the Board of Directors be established; and be it also

Resolved, That the following Bylaw changes be made:

2.91 Administrative Officer of the Board of Directors

a. The Administrative Officer of the Board of Directors shall be appointed by the Board of Directors in consultation with and subject to the approval of the President of the Synod. The Synodical Service Commission shall assist in the selection of candidates for the office. The term of office shall be for a period of 4 years, with no limitation on re-appointment to successive terms. The term shall begin on January 1 following the election of the President.

b. The Administrative Officer of the Board of Directors shall —

1. serve as administrative officer of the Board of Directors and as such carry out the decisions of the Board of Directors as it may direct;

2. assist the President, as he directs, in the President's supervisory responsibility with reference to the operating and service divisions of the Synod (Missions and Special Ministries; Higher Education; Parish Services; Communications; General Staff Services);

3. represent the Board of Directors on the Council of Administrators;

4. exercise leadership in planning, budgeting, and personnel matters among the chairmen of all the operating and service divisions of the Synod;

5. encourage and promote effectiveness and economy through competent planning, good organization, and willing self-control;

6. promote the utilization of research facilities, research data, and research conclusions in the formation and integration of plans;

7. present integrated plans and budgets as prepared by the Council of Administrators to the Board of Directors and communicate to the board the requests and inquiries of the agencies of the Synod;

8. act as the agent of the Board of Directors in conveying to the agencies of the Synod the decisions of the board (copies of transmission to be sent to the Secretary and the President of the Synod) and act as its agent in supervising the observance of these decisions;

9. keep the board adequately informed on progress toward the development and execution of syn-

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odically adopted plans and on the observance of policies;

(Omit present paragraph 10.)

10. perform such other duties as may be assigned to him by the Board of Directors;

11. report regularly to the Board of Directors and to the President on the activities of his office.

1.27 a 1 (Delete "Executive Director")

2.83 Duties with Respect to Synodical Personnel

a. The Board of Directors shall make the following appointments:

Controller

Assistant Treasurer

b. The Board of Directors shall appoint the following with the approval of the President of the Synod:

An Administrative Officer of the Board of Directors

A Director of Personnel

A Research Director

A Statistician

A Transportation Secretary

c. The Board of Directors, after consultation with the respective synodical board or commission, shall establish policies and conditions of employment of all employees of the Synod and its various boards and commissions.

Action: Adopted (13).

(After some discussion, a call for the previous question failed of the required $\frac{2}{3}$ vote, 414 for, 388 against. In answer to a question from the floor, the chair ruled that the Executive Director was indeed permitted to speak.

An amendment was proposed to change the title "Administrative Officer of the Board of Directors" to "Executive Director." During this discussion it was resolved by the necessary $\frac{2}{3}$ majority to extend the time 15 minutes and then call the question. The proposed amendment failed to carry. Another amendment was then offered to change the first resolved to read: "That the position of Executive Director be changed to Administrative Officer of the Board of Directors." This amendment was also defeated. The resolution in its original form was then adopted by a rising vote.)

To Amend Bylaws Relating to Executive Administration

RESOLUTION 4-39

Reports 4-04, IV, K, 4-09, I (CW, pp. 206—207, 213—214)

WHEREAS, The synodical Constitution clearly establishes the President of the Synod as the chief executive officer of the Synod (Art. XI, B); and

WHEREAS, It is desirable that certain current working arrangements of synodical officers in and with the Board of Directors and Council of Administrators be clarified in the Bylaws; and

WHEREAS, The Committee on Organization has recommended certain Bylaw changes to implement these matters; therefore be it

Resolved, That the recommendations of the Committee on Organization which speak to these points be accepted; and be it also

Resolved, That the following Bylaw changes be approved:

1. That Bylaw 2.27 receive a new paragraph "a" reading:

a. The President is the chief executive officer of the Synod.

and that the present paragraph "a" be redesignated as paragraph "b," the present paragraph "b" be redesignated as paragraph "c," etc.

2. That the newly designated paragraph "c" be amended to read:

c. The President shall ordinarily carry out his supervisory responsibilities with reference to the operating and service division of the Synod through the Administrative Officer of the Board of Directors, who in such matters, is responsible to and acting for the President.

3. That a new paragraph "1" be added to Bylaw 2.27 which reads as follows:

1. The President shall serve as a member and chairman of the Board of Directors.

4. That Bylaw 2.75 be amended to read:

2.75 Officers of the Board

The President of the Synod shall serve as chairman of the Board of Directors, and the Secretary of the Synod shall serve as its secretary. The board shall elect its own vice-chairman and such other officers as may be necessary.

5. That Bylaw 2.175 a 2, dealing with the Council of Administrators, be amended to read:

2. The First Vice-President of the Synod, who shall serve as chairman of the council, or in his absence designate the chairman

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Revise Bylaws re Appointment Method of Boards and Commissions

RESOLUTION 4-40

Report 4-05, Appendix, 4-09, II (CW, pp. 209, 216)

WHEREAS, The President of the Synod is given the authority (responsibility) and charged with the accountability provided in the synodical *Handbook*, Bylaw Section II B and related and supplementary constitutional and Bylaw provisions; and

WHEREAS, The Board of Directors is given the authority (responsibility) and charged with the accountability provided in synodical *Handbook* Bylaws Section II F and related and supplemental Bylaw provisions; and

WHEREAS, The exercise of the appointment authority by the President in consultation with the Board, or the Board appointing the various boards and commissions of the Synod, is concomitant with that responsibility and accountability; and

WHEREAS, There is no clear basis for the existing differences in appointment method; and

WHEREAS, General criteria for such differences would be most helpful; therefore be it

Resolved, That the Bylaws be revised to establish criteria for classifying boards and commissions as to the method of appointment used; and be it further

Resolved, That the affected organizations be reclassified accordingly; and be it further

Resolved, That, to implement these changes, Sections

2.03 and 2.05 of the *Handbook* be deleted and the following sections be added:

2.02 Boards, Commissions, and Councils

The Synod shall sustain several organizations assigned specific responsibilities to further the work of the church, identified as boards, commissions, or councils.

a. Boards

Normally a board is officially established and continued by the Synod, consisting of a group of noncompensated persons, charged with the responsibility for an established operating or administrative division or department of the Synod, usually provided with staff.

b. Commissions

Normally a commission is officially established and continued by the Synod, consisting of a group of noncompensated persons charged with the performance and execution of specific service functions assigned to it by the Synod, usually without provision for staff.

c. Councils

Normally a council is officially established and continued by the Synod to enable representatives of designated organizations of the Synod, or groups within the Synod, to consult on common or related interests, problems, or programs.

2.03 Elective Boards

The boards of the Synod elected by the delegate convention of the Synod are:

- A Board of Directors
- A Board for Missions
- A Board of Stewardship
- A Board of Directors of Concordia Publishing House
- A Board of Parish Education
- A Board of Youth Ministry
- A Board for Higher Education
- A Board of Control for each educational institution

2.04 Appointive Boards, Commissions, and Councils

a. The criteria for determining the appointive body shall normally be:

1. The Board of Directors, after consultation with the President, shall appoint all those boards or commissions dealing primarily with financial and/or business affairs of the Synod.

2. The President of the Synod, after consultation with the Board of Directors, shall appoint those boards and commissions dealing primarily with theological matters and studies.

b. The boards and commissions appointed by the Board of Directors, after consultation with the synodical President, shall be:

- A Board for KFUD
- A Board for Lutheran Television
- A Board of Managers for Concordia Plans
- A Board of Pensions and Support
- A Board of Trustees for The Lutheran Church — Missouri Synod Foundation
- A Board of Trustees for Trust Funds
- A Board for Church Extension

c. The boards and commissions appointed by the President of the Synod, after consultation with the Board of Directors, shall be:

- A Board for Public Relations
- A Board of Social Ministry and World Relief
- A Commission on Architecture
- A Commission on Social Concerns
- A Commission on Lay Higher Education
- A Commission for Christian Medical Work
- A Commission for Services to the Mentally Retarded

- A Commission on Church Literature
- A Commission on Constitutional Matters
- A Commission on Fraternal Organizations
- A Commission on Ministerial Health
- A Commission on Worship
- A Synodical Service Commission
- An Armed Forces Commission
- An Editorial Commission for Official Periodicals
- An Advance Editorial Commission

2.05 Organizations Both Elective and Appointive

The following organizations shall have both elective and appointive positions, as hereinafter provided in these Bylaws:

- A Commission on Theology and Church Relations
- A Commission on Mission and Ministry in the Church
- A Board of Governors of Concordia Historical Institute

and be it finally

Resolved, That wherever these changes affect other Bylaws, the Commission on Constitutional Matters make the necessary revisions.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Revise Bylaws Regarding Number of Advisory Delegates

RESOLUTION 4-41

Report 4-09 (CW, pp. 217—218)

WHEREAS, The Committee on Organization has carefully studied the subject of representation at conventions; and

WHEREAS, The Denver convention resolved that the number of advisory delegates and representatives be kept at a minimum (*Proceedings*, 1969, p. 110, Res. 4-31); and

WHEREAS, Fewer advisory delegates could serve the Synod adequately in terms of human and financial resources; and

WHEREAS, Advisory membership at synodical conventions should include adequate representation from District boards and executives; therefore be it

Resolved, That Bylaw 1.57 be amended as follows:

1.57 Advisory Delegates

Each District shall send one advisory delegate for approximately every 30 advisory clergymen and one advisory delegate for approximately every 30 teachers on the roster of the Synod. These selections shall be made by the respective groups meeting at the call of the District Secretary during the District convention. Fractional groupings shall be disregarded except that each District shall be entitled to at least one advisory delegate in each category.

Be it further

Resolved, That Bylaw 1.61 be amended as follows:

1.61 Other Advisory Representatives

a. The Vice-Presidents of the Synod, District Presidents, chairmen of synodical divisions, and the executive secretary of the boards and commissions of the Synod shall attend the synodical conventions. One additional executive level staff member for

every five or major fraction of the staff of an individual board or commission of the Synod may also attend.

b. Each of the Synod's educational institutions shall be represented at synodical conventions by one of its board members in addition to the District President, by its president, and by one faculty member for every 20 or major fraction thereof.

c. Each elected board of the Synod shall be represented at the synodical conventions by no more than two of its members, while each appointed board or commission of the Synod shall be represented at the conventions by no more than one of its members. Standing exceptions shall be the Board of Directors, the Commission on Constitutional matters, and the Commission on Theology and Church Relations. Other exceptions must have the approval of the Board of Directors prior to each convention.

d. No change.

e. Each District Board of Directors shall be entitled to send no more than two advisory representatives to the synodical conventions, these to be selected either from the District Board of Directors or its full-time executive staff.

Be it further

Resolved, That the present paragraph 1.61 e become 1.61 f in these revisions and be amended to read:

f. Other full-time employees of the Synod and its Districts and other elected officials of the Districts may attend delegate conventions as advisory delegates as they become eligible under the provisions of Section 1.57. However, such advisory delegates (1.57) and advisory representatives (1.61) shall be counted only once, either as advisory delegates or representatives, since they are eligible to serve as advisory members of the convention in a single capacity only, not under both.

Be it finally

Resolved, That section 1.63 be captioned "Rights of Advisory Delegates and Representatives," and be amended to read:

1.63 Rights of Advisory Delegates and Representatives

a. Advisory delegates and representatives of the convention shall be entitled to the floor and may express their opinion the same as voting members.

b. They shall be eligible to membership on committees and to offices of the convention unless otherwise specified.

and that section 1.27 f be amended to read:

f. All reports and overtures accepted by the President in accordance with the foregoing paragraph shall be referred to him to convention committees appointed by him in the name of the convention from among the voting delegates (1.51), advisory delegates (1.57), and advisory representatives (1.61). Pastors, teachers, and laymen shall be represented on all committees. . . .

Action: Adopted (18).

(A motion to refer this resolution to the Board of Directors for study and report to the next convention failed.)

To Change Bylaws re Staff Officers in Elective and Appointive Positions

RESOLUTION 4-42

Report 4-09, I (CW, p. 215)

WHEREAS, The Denver convention (*Proceedings*, Res. 4-31) instructed the President of the Synod to appoint

a committee to study the feasibility of synodical and District staff officers serving on synodical and District boards and commissions; and

WHEREAS, It is in the best interest of the church to involve as many of its members as possible on its boards and commissions; therefore be it

Resolved, That this convention accept the recommendation of the Committee on Organization that Bylaw 2.15 c become 2.15 d and that 2.15 c now read:

c. Staff officers on both the synodical and District levels shall be eligible to serve only on those synodical and District boards and commissions that are unrelated to their vocational responsibilities.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Continue the Armed Forces Commission

RESOLUTION 4-43

Report 4-04, IV, B (CW, p. 202); Overtures 4-31—4-44 (CW, pp. 222—225)

Resolved, That the Bylaws governing the organization, function, and administration of the Armed Forces Commission (synodical *Handbook* XV, B, pp. 211—213) remain unchanged; and be it further

Resolved, That this convention instruct the Board of Directors to begin at once to fill the vacancy in the position of executive secretary of this commission; and be it further

Resolved, That the office of the executive secretary continue to be located in Washington, D. C.; and be it further

Resolved, That after the executive secretary position is filled, a comprehensive study to determine the feasibility of moving selected functions of the commission to synodical headquarters in St. Louis be conducted jointly by the Armed Forces Commission and the Board of Directors; and be it finally

Resolved, That the Board of Directors be authorized to take such action, as in their judgment, the study indicates.

Action: Adopted (13).

To Decline Overture 4-71 (Re Principle of Compatibility)

RESOLUTION 4-44

Overture 4-71 (CW, p. 230)

WHEREAS, Adequate and balanced procedures exist in the Synod with proper checks and balances for the selection of those chosen for synodical service; and

WHEREAS, There is no documentation or substantiation for the allegations; therefore be it

Resolved, That Overture 4-71 be declined.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Amend Bylaws — Synodical Service Commission

RESOLUTION 4-45

Reports 4-04, III, A, 4-09, II (CW, pp. 206, 2d col., 217, 1st col.)

Resolved, That Bylaw 2.103 a be amended as follows:

- a. *Membership*. (Remains as is.)
- b. *Functions*. (Italicized words indicate change.)
The commission shall function in the selection of all executive secretaries, *associate executive secretaries*, and *assistant executive secretaries* of the synodical boards and commissions. Its services may be called on in the selection of District executive secretaries and all appointed staff personnel above clerical rank in the Synod and in the Districts.
- c. *Duties*:
1, 2, 3 (no change)
4. certify, after having examined the qualifications of all nominees in the light of the specifications of the position, at least three nominees as candidates to the appointing authority. It shall secure the approval of the President for each nominee. The appointing authority may then select one of the nominees or call for a new slate of nominees.
5. (To be shifted from its present location in the *Handbook* and be added to 2.101 b, Personnel Department, as a new paragraph 3, transferring the present paragraph 3 to become the 4th, etc. Proposed wording: "3. Provide the Synodical Service Commission with technical assistance.")
- d. (No change.)

Action: Same as above.

To Update Bylaws on Retirement Policies

RESOLUTION 4-46

Overture 12-12 (CW, pp. 471—472)

WHEREAS, The 1965 convention in Detroit established a statement on retirement policies for salaried non-elected personnel of the Synod which carefully provided that no retroactive application be made to potentially affected individual senior career servants of the Synod; and

WHEREAS, This section has become progressively obsolete; therefore be it

Resolved, That the obsolete Bylaw 2.105 be amended to read as follows:

2.105 Retirement Policies

- a. The following retirement policies shall apply to salaried nonelective personnel of the Synod:
 - 1. Each such person may retire at age 65, but he shall be retired on the first day of the month following the month in which his 70th birthday occurs.
 - 2. Annual extension of appointment of salaried nonelective personnel beyond age 65 shall be conditioned upon a request in writing three (3) months prior to his 65th birthday by the individual concerned, a favorable medical evaluation, and approval by the respective board or commission.
 - 3. The implementation of this policy and its administration shall be the responsibility of the synodical Director of Personnel.
- b. Districts are urged to pattern their retirement policies and practices after those of the Synod.

Action: Same as above.

To Study Further Certain Questions

RESOLUTION 4-47

Report 4-09, II, III; Overtures 4-51, 4-78 (CW, pp. 215 to 219, 226—227, 235)

WHEREAS, A new Committee on Organization has been authorized in Resolution 5-09 (TB, p. 137); and

WHEREAS, The reports and overtures studied by the Committee on Synodical Administration indicate areas requiring further study; therefore be it

Resolved, That the following additional items be assigned to the new Committee on Organization for study:

1. Convention publications.
2. Functions and procedures of the Fiscal Review Commission.
3. Synod's internal public relations.
4. Role of the Council of Administrators.
5. Possibility of combining the Commission on Social Concerns with the Board of Social Ministry and World Relief.
6. Role and function of the Council of Presidents; and be it also

Resolved, That the new Committee on Organization report to the next synodical convention.

Action: Same as above.

To Accept Report of President of the Synod

RESOLUTION 4-48

Report 4-01 (CW, p. 199)

Resolved, That the Synod gratefully accept the report of the President and commend him for the ministry of reconciliation which he provided for the Synod, even under the stress of great tensions, and for evangelically overseeing the doctrine and life of the church during the biennium; and be it further

Resolved, That the Synod by a standing vote assure Dr. J. A. O. Preus of our continued support and prayers to the God of all grace in behalf of his person and for those who aid and advise him; and be it finally

Resolved, That the Synod also express its gratitude to Mrs. Preus and their children for their loyal support and willing sacrifice of time and companionship in order that the President may carry out his many duties and responsibilities to the Lord and the Synod.

Action: Adopted as final action of the convention (18).

To Recognize the Faithful Services of the Leaders of the Lord's People

RESOLUTION 4-49

Overtures 4-65, 4-66 (CW, pp. 229—230)

WHEREAS, It is proper and fitting to recognize the services of leaders among God's people; and

WHEREAS, Dr. Walter F. Wolbrecht has observed his

tenth anniversary in service to the Synod as Executive Director; therefore be it

Resolved, That we thank Dr. Walter F. Wolbrecht for his faithful services; and be it also

Resolved, That we thank God for all faithful pastors, teachers, and laymen who lead His people.

Action: Adopted (18).

To Accept Report of The Lutheran Church — Canada

RESOLUTION 4-50

Report 4-08 (CW, pp. 211—213)

Resolved, That the Synod accept the report on the Lutheran Church — Canada; and be it further

Resolved, That the Synod express its joy over the growth and progress of this group within our church; and be it finally

Resolved, That we all unite with these dedicated servants of Christ in imploring His continued and abundant blessings on their work.

Action: Adopted (17).

To Accept Report of First Vice-President

RESOLUTION 4-51

Report 4-02 (CW, p. 199)

Resolved, That the Synod accept with gratitude the report of the First Vice-President; and be it also

Resolved, That the Synod express its appreciation for the conscientious dedication with which Dr. Roland P. Wiederaenders fulfilled the requirements of his office in the service of the Lord's church.

Action: Adopted (17).

To Accept Report of the Board of Directors

RESOLUTION 4-52

Report 4-04 (CW, pp. 199—207)

WHEREAS, The report of the Board of Directors indicates diligent effort to fulfill its responsibilities and to carry out the recommendations of the Denver convention; therefore be it

Resolved, That the report of the Board of Directors be accepted with gratitude.

Action: Adopted (17).

To Accept Report of the Secretary of the Synod

RESOLUTION 4-53

Report 4-03 (CW, p. 199)

Resolved, That the Synod accept the report of the Secretary of the Synod; and be it also

Resolved, That we commend Dr. Herbert Mueller for

faithful and competent performance in the discharge of his office and for his willingness to relinquish his position as a parish pastor to serve the Synod as its first full-time Secretary.

Action: Adopted (17).

To Accept Report of the Executive Director

RESOLUTION 4-54

Report 4-05 (CW, pp. 208—209)

Resolved, That the Synod accept the report of the Executive Director which summarizes the underlying philosophy of organization and administration of his office, the persistent organizational and administrative changes in the years since 1959, and the discharge of his assigned functions during the past biennium; and be it also

Resolved, That the Synod commend Dr. Walter F. Wolbrecht for his faithful and competent service.

Action: Adopted (17).

To Accept Report of Synodical Service Commission

RESOLUTION 4-55

Report 4-07 (CW, p. 211)

Resolved, That the report of the Synodical Service Commission be accepted; and be it also

Resolved, That the Synod thank the members of the Synodical Service Commission for their fine work in screening nominations for executive offices in the church.

Action: Adopted (17).

To Accept Report of Department of Research and Statistics

RESOLUTION 4-56

Report 4-06 (CW, pp. 209—211)

Resolved, That the Synod accept the report of the Department of Research and Statistics; and be it further

Resolved, That the department be highly commended for the thoroughness of its studies; and be it finally

Resolved, That the department be supported in its efforts to provide valuable services and timely information to all levels of the Synod.

Action: Adopted (17).

To Realign the Atlantic District into Three Districts

RESOLUTION 4-57 (Replacing Resolution 4-36)

Report 4-04, IV, C; Overtures 4-14, 4-15 (CW, pp. 202, 220)

WHEREAS, The fundamental task of the church is to carry out Christ's commission to spread His Word throughout the world in the most effective way; and

WHEREAS, The Atlantic District in convention at Bronxville, N. Y., June 23—26, 1968, petitioned The Lutheran Church — Missouri Synod at the Denver convention in 1969 to realign the present Atlantic District into three Districts; and

WHEREAS, The Denver convention deferred action and referred the matter to the Board of Directors of the Synod for further study and recommendation (Denver *Proceedings*, Res. 5-29); and

WHEREAS, The Board of Directors of the Synod has studied the matter of the division of the present District and has proposed a realignment into three Districts with the added provision that these Districts are to operate without synodical subsidy; and

WHEREAS, Studies and other information indicate that all Districts established can be self-supporting and can function effectively; therefore be it

Resolved, That the present Atlantic District of The Lutheran Church — Missouri Synod shall be divided and realigned so as to constitute three nonsubsidized Districts:

a. The New England District, the geographical territory of which shall be comprised of the states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island;

b. The New Jersey District, the geographical territory of which shall be comprised of the state of New Jersey;

c. The Atlantic District, the geographical territory of which shall be comprised of that part of the state of New York which is presently in the Atlantic District;

provided, however, that those present member congregations of The Lutheran Church — Missouri Synod which are within the geographical areas set forth above but which are not now members of the Atlantic District, shall not be included in the said new Districts; and be it also

Resolved, That the Atlantic District of The Lutheran Church — Missouri Synod and the member congregations thereof be, and they are hereby, authorized and empowered to do such acts and things as may be necessary or convenient to effect such division and realignment of the Atlantic District, provided, however, that before implementation the final detailed plan shall be subject to the review and approval of the Board of Directors of The Lutheran Church — Missouri Synod.

Action: *Adopted (17).*

(This resolution was adopted 395 to 259.)

5. CONSTITUTIONAL MATTERS

To Decline to Require Forfeiture of Privileges on Part of Protesting Members

RESOLUTION 5-01

Overture 5-23 (CW, pp. 257—258)

WHEREAS, Member congregations, pastors, and teach-

ers who have entered upon a "state of protest" nevertheless retain their membership in the Synod; and

WHEREAS, The Constitution of the Synod does not recognize a limited membership such as is proposed by our petitioning brethren; therefore be it

Resolved, That congregations and individuals who are in a "state of protest" remain entitled to all benefits and privileges of synodical membership; and be it further

Resolved, That we remind ourselves that the privileges of synodical membership also carry with them duties and responsibilities (synodical *Handbook*, paragraph 1.05); and be it finally

Resolved, That we refrain from granting Overture 5-23.

Action: *Adopted (2).*

To Accept Statement on Extending Franchise

RESOLUTION 5-02

Overture 5-08 (CW, p. 254)

WHEREAS, The Denver convention requested the President of the Synod to appoint a special committee to study, among other items, the matter of convention franchise; and

WHEREAS, This committee in its report (CW, p. 218) has included the following paragraphs:

From the beginning the franchise has belonged to the congregation. Even the right of a pastor to vote at a convention is dependent on his relationship to a member congregation of the Synod. If any worship group, including a campus, deaf, blind, or old folks home group organizes itself into a congregation, is accepted into membership by the Synod, and signs the Constitution of the Synod, it has the right of franchise. Clergymen serving various types of worship groups are already eligible to become advisory members at a convention under section 1.57.

The committee, therefore, recommends to the convention that it make no changes in its present practices re such worship groups' vote at the convention;

therefore be it

Resolved, That we accept this part of the report of the Committee on Organization; and be it also

Resolved, That this recommendation be the guideline for groups mentioned in Overture 5-08 of the 1971 *Convention Workbook*.

Action: *Adopted (2).*

To Decline Granting of Franchise to Teachers

RESOLUTION 5-03

Overture 5-12 (CW, p. 255)

WHEREAS, The Denver convention requested the President of the Synod to appoint a Committee on Organization which should study, among other items, also the matter of franchise for teachers; and

WHEREAS, This Committee on Organization has included in its report to this convention (1971 CW, p. 218) the following statement:

Advisory members, including pastors, professors, and teachers, have the right of speech in all synodical meetings; they may appeal to the voting members to make a motion which suits them and to have it seconded; they are eligible to membership on committees and certain offices of districts as, for instance, to the office of visitor or to the offices of the general body; they also may present memorials to the Synod. Since no additional essential rights would be conferred upon them by granting them the right to make and second motions, the Synod resolved to abide by its rule of seventy-five years' standing. . . .

The committee, therefore, recommends to the convention that it make no changes in its present practices on the right of teachers to vote at synodical conventions; therefore be it

Resolved, That we adopt this part of the report of the Committee on Organization; and be it further

Resolved, That we refrain at this time from granting franchise to our Lutheran teachers (male and female) but that continued study be given the question especially as it relates to the current CTCR study of teacher ordination; and be it finally

Resolved, That we recognize the valuable contributions which our teachers are making to the work of the Synod in and out of the classroom and that we express to them our profound gratitude for this labor of love.

Action: Adopted as amended (6).

(Amendments were adopted adding the final clause "but that . . ." to the second resolved and including a specific reference to "male and female." This made it advisable to modify the reference in the last resolved to "our brothers, the teachers" to "our teachers.")

To Affirm Constitutionality of Denver Resolution 3-15

RESOLUTION 5-04

Overtures 5-76—5-78 (CW, pp. 272—273)

Introductory Remarks

The following resolution deals only with the constitutionality of Resolution 3-15 adopted at the Denver convention whereby pulpit and altar fellowship with The American Lutheran Church was established on a permissive but not on a mandatory basis. The resolution we are presenting does not presume to indicate whether the adoption of Resolution 3-15 by the Denver convention was wise or unwise, or whether a delay in voting would have been better procedure. We are here confronted with only one basic question: *Was adoption by the Denver convention of Resolution 3-15 constitutional?*

WHEREAS, The assertion made in Overture 5-76 that member congregations of the Synod were coerced into a fellowship practice is inaccurate; and

WHEREAS, Contrary to the assertion made in Overture 5-77, the minutes of the Denver convention show that the entire resolution was read and that ample opportunity was given to amend also the Preamble; and

WHEREAS, Paragraph 1.21 of the Synod's Bylaws states, "Only a delegate convention of the Synod shall authorize affiliation or association of the Synod with other church bodies, Synods, or federations" and does

not stipulate that such action must be by more than a majority vote as petitioners in Overture 5-78 apparently would have it; therefore be it

Resolved, That this convention affirm that Resolution 3-15 of the Denver convention was adopted in a constitutional manner; and be it further

Resolved, That this convention accept the opinion on the constitutionality of Denver Resolution 3-15 as formulated by the Committee on Constitutional Matters and printed as Appendix A on pp. 242—243 of the 1971 *Workbook*; and be it finally

Resolved, That we refrain from granting Overtures 5-76—5-78.

Action: Adopted (13).

To Provide Continuity on Nominating Committee

RESOLUTION 5-05

Overture 13-02 (CW, p. 480)

WHEREAS, The Denver convention established the Committee for Convention Nominations as an *ad hoc* convention committee whose members may not succeed themselves; and

WHEREAS, Continuity on this committee would result in a more efficient performance of its tasks; therefore be it

Resolved, That this committee continue to be an *ad hoc* committee; and be it also

Resolved, That the chairman and the secretary of this committee become advisory members of the succeeding Committee for Convention Nominations.

Action: Adopted (14).

To Decline Overture 5-22 (Option of District Membership)

RESOLUTION 5-06

Overture 5-22 (CW, p. 257)

WHEREAS, The provision stated in the synodical Constitution (Article XII, paragraph 1), "Synod is divided into Districts, the geographical boundaries of which are determined by Synod, and are *altered by it according to circumstances*," gives congregations the opportunity to petition for transfer to the District with which they have natural geographical or community ties and with which they share common concerns; therefore be it

Resolved, That Overture 5-22 be declined.

Action: Adopted (14).

To Decline Overture 5-89 (San Francisco Night Ministry)

RESOLUTION 5-07

Overture 5-89 (CW, pp. 275—276)

WHEREAS, Investigation and consultation with the

President of the California and Nevada District indicates that First Lutheran Church of Vallejo, Calif., has never approached the California and Nevada District or its responsible board or officers with its concerns; therefore be it

Resolved, That First Lutheran Church of Vallejo, Calif., be encouraged to follow proper channels in pursuit of answers to its concerns; and be it also

Resolved, That we decline the petition of Overture 5-89.

Action: *Adopted* (13).

To Decline to Change Procedure for Nominating Counselors

RESOLUTION 5-08

Overture 5-73 (CW, pp. 271—272)

WHEREAS, The present method of the election of Circuit Counselors (Bylaw 3.61 b) is a workable method which, if utilized properly, will, in fact, reflect the will of the congregations of the circuit; therefore be it

Resolved, That Overture 5-73 be declined.

Action: *Adopted* (17).

To Study Kinds of Conventions and Representation at Conventions

RESOLUTION 5-09

Overtures 5-14, 5-16—5-17, 5-21 (CW, pp. 255—257)

WHEREAS, The Committee on Organization, appointed after the Denver convention, in its report (CW, p. 219) was unable to complete all the tasks assigned to it, including "1) the nature, function, and frequency of the synodical conventions, including a study of the kind of conventions best suited to meet the needs of the Synod," which will include representation at synodical and District conventions; therefore be it

Resolved, That Overtures 5-14, 5-16, 5-17, and 5-21 be placed into the hands of the new Committee on Organization for study; and be it further

Resolved, That this Committee on Organization bring appropriate resolutions to the 1973 convention; and be it finally

Resolved, That the aforesaid Committee on Organization be appointed by the President of the Synod.

Action: *Adopted as amended* (6).

(A motion to refer this resolution to the Council of Administrators was defeated. The third resolved was added by amendment.)

To Decline to Provide for Student Representatives from Synodical Schools to Conventions

RESOLUTION 5-10

Action: *Withdrawn by Committee. See Res. 5-37.*

To Refer for Study the Question of Franchise

RESOLUTION 5-11

Overtures 5-05—5-07, 5-09—5-11, 5-65 Resolveds 2 and 3 (CW, pp. 253—254, 269)

WHEREAS, In response to a request of the Denver convention the Synod's President appointed a committee on organization; and

WHEREAS, The committee has submitted a detailed report on pages 213—219, 1971 CW; and

WHEREAS, This committee lists eight separate categories where additional work is needed; therefore be it

Resolved, That the work of this Committee on Organization be continued; and be it also

Resolved, That we call particular attention of the committee to the concerns expressed in Overtures 5-05, 5-06, 5-07, 5-09, 5-10, 5-11 and 5-65 Resolveds 2 and 3.

Action: *Adopted* (13).

To Refer for Study the Question of Authorizing Overtures and Reports from Councils, Auxiliaries, and Individuals

RESOLUTION 5-12

Overtures 5-24—5-28, 5-65 Resolved 1 (CW, pp. 258 to 259, 269)

WHEREAS, The Synod is being petitioned to grant certain groups the right to present overtures to the convention (5-24, 5-25, 5-26); and

WHEREAS, The Synod is being petitioned to grant individuals the right to present reports and overtures to the convention (5-27, 5-28, 5-65 Resolved 1); and

WHEREAS, The groups mentioned as well as individual members of the Synod have designated channels open to them that permit them to place matters in which they are interested before the convention through the medium of the *Convention Workbook* (Bylaw 1.27, 2); therefore be it

Resolved, That we refer to the continuing study of the Committee on Organization the matter of reports and overtures to the synodical convention from councils, auxiliaries, and individuals.

Action: *Adopted* (13).

To Uphold the Commission's "Opinion Regarding Dissenting Groups"

RESOLUTION 5-13

Report 5-01 Appendix B; Overtures 5-57, 5-58 (CW, pp. 243—244, 266)

WHEREAS, This opinion issued by the Commission on Constitutional Matters restates "the very nature and purpose of a synodical fellowship" and clearly sets forth the basic theme of the Synod's Constitution, which is

"the conservation and promotion of the unity of the true faith" (Art. III, 1); and

WHEREAS, "Every member of the Synod shall . . . diligently and earnestly promote the purposes of the synodical organization by word, deed, and adequate financial support" (*Handbook* 1.05); and

WHEREAS, "In this opinion the commission is addressing itself to the organizing of groups, to the calling of meetings, secret or open, to attempted manipulation of existing groups, to circularizing activities, and to a wide scale of joint actions, all of which by their very nature tend to polarize or fragment the constituency of the Synod and thus have the effect of disrupting the synodical unity"; therefore be it

Resolved, That we warn against the formation and continuation of groups which by their nature "become divisive and schismatic and therefore subversive of the very purposes of the Synod"; and be it further

Resolved, That we encourage "individuals to speak their own minds, express their concerns, and provide for frank and open discussion, carried on in a spirit of Christian love and forbearance" within the context of the forums, channels, and procedures which the Synod itself establishes for the preservation of the synodical unity; and be it finally

Resolved, That we decline Overtures 5-57 and 5-58 in favor of endorsing and upholding the commission's "Opinion Regarding Dissenting Groups and Activities Within the Synod."

Action: *Adopted* (16).

To Establish Commissions of Adjudication

RESOLUTION 5-14

Report 5-03 (CW, pp. 246—249)

WHEREAS, Pursuant to instructions given in Resolution 5-30 of the 1969 Denver convention of the Synod, a study committee (Committee to Clarify Final and Binding Nature of Appeals Decisions) appointed by the Synod's President and composed of members of the Board of Appeals and Commission on Constitutional Matters reviewed the appellate process of the Synod; and

WHEREAS, The aforesaid committee has presented its recommendations on the appellate process of the Synod (cf. CW, p. 246); therefore be it

Resolved, That the Bylaws of the Synod be amended as presented in the *Convention Workbook*, pp. 247—249 with changes as written out here following:

V. ADJUDICATION AND APPEAL

A. BASIC PRINCIPLES

5.01 General Purposes and Objectives

The provisions of this article are established in order to provide a means consistent with the Word of God to find the truth, provide for justice, safeguard the welfare of the Synod and, wherever possible, effect reconciliation (i) in all cases of excom-

munication and (ii) in all cases of disagreement, accusation, or controversy in which all the parties are within the following: the Synod, District of the Synod, organizations owned and controlled by the Synod, persons holding positions with any of the foregoing, or members of the Synod.

5.03 Informal Settlement Efforts

a) Before an individual may commence an action with a Commission of Adjudication involving excommunication, he shall first present his case to the appropriate Circuit Counselor. If the Circuit Counselor cannot settle the matter, the individual shall present his case to the District President. If this effort should also fail, the matter may be submitted by the individual to the appropriate District Commission of Adjudication, in accordance with provisions hereinafter set forth.

b) Before any matter other than excommunication is submitted to a Commission of Adjudication, opportunity to settle the matter shall be given to the District President, synodical President, or to the chief officer of such organization owned and controlled by the Synod as may be involved.

5.05 Exclusiveness of Remedies

Except as may be otherwise in these Bylaws set forth, expressly stated to be an exception hereto, provisions of this Article V shall govern all formal adjudication and appeal procedures within the Synod.

5.07 The Congregation's Right of Self-Government

When a decision of a congregation is in issue, the congregation's right of self-government shall be recognized. A Commission of Adjudication may, therefore, review the decision of the congregation according to the Word of God and shall either uphold the action of the congregation or advise the congregation to review and revise its decision. If the congregation does not revise its decision, the other congregations of the Synod shall not be required to respect such decision and the District involved shall take such action with respect to such congregation as it may deem necessary.

5.09 Definition of Terms as Used in This Article

a) "Organization owned and controlled by the Synod" shall be construed to include any board, department, division, committee, or commission of the Synod, Radio Station KFYO, Concordia Historical Institute, the Lutheran Church—Missouri Synod Foundation, Concordia Publishing House, and all educational institutions operated by the Synod, but shall not for the purposes of this Article include the Districts of the Synod.

b) "Members of the Synod" shall mean those individuals and congregations holding membership in the Synod specified within Article V of the Constitution of the Synod.

c) "Position" shall include (i) membership on a board or commission, (ii) status as an officer (including a Circuit Counselor), and (iii) any executive employment (as defined by the respective corporate board) regardless of whether the position was filled by election, appointment, or call, whether lay or clergy.

B. SUSPENSION AND EXPULSION

5.11 Notification of Accusation

When a member of the Synod is accused of an act or of conduct which could result in expulsion from the Synod under Article XIII of the Constitution, the accusation shall be addressed in writing to the President of the District in which said member holds membership. The District President shall promptly inform such member that such an ac-

cusation has been made against him. If the member consents to the expulsion, the District President shall publish such fact in the official periodical of the Synod and shall so report to the next District convention.

5.13 Commencing an Action of Expulsion

If a member of the Synod, accused of an act or of conduct which could result in expulsion from the Synod under Article XIII of the Constitution, does not consent to such expulsion, the District President, in consultation with the District Vice-Presidents, may suspend the member, provided, however, that the member shall have been given written notice of the proposed suspension 15 days in advance of the effective date thereof, during which the said member may ask the District President to reconsider on the ground that adequate informal settlement efforts (Section 5.03 b) have not been made. Within 7 days after the effective date of such suspension, the District President shall submit the case to the District Commission of Adjudication for adjudication in accordance with the provisions hereinafter set forth. In the event that the District President is disqualified or unable to act, the First Vice-President or the next qualified District officer shall be authorized to suspend and to submit the case to the Commission of Adjudication as herein provided.

If the District officers fail to act, the President of the Synod, by virtue of the power given him in the Constitution (Article XI, B, 1-3, inclusive), may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the appropriate District Commission of Adjudication, provided, however, that such must be in the same manner as hereinabove set forth for the District officers.

5.15 Duration and Effect of Suspension

The suspension of the member shall remain in effect until a decision is reached by the Commission of Adjudication, provided that in the event that the decision of the Commission of Adjudication is to the effect that such member should be expelled from the Synod and a further appeal is taken, the suspension shall remain in effect until a final decision is reached by the Board of Appeals. During the period of suspension a member shall be relieved (i) of his duties (but not his rights) as a member of the Synod and (ii) of the duties and responsibilities of his position with the Synod or with a District of the Synod, or with an organization owned and controlled by the Synod. Such suspension, however, shall not, of itself, act to relieve a member of duties and responsibilities of his position with a congregation which is a member of the Synod, but the District President shall notify the congregation of such suspension so that the congregation may take such action as it deems appropriate.

C. STRUCTURES AND JURISDICTION FOR ADJUDICATION AND APPEAL

5.17 Commissions of Adjudication

There shall be a District Commission of Adjudication for each District of the Synod, and one synodical Commission of Adjudication. Commissions of Adjudication shall be constituted, have such jurisdiction, and follow such procedures as herein-after set forth.

5.19 Board of Appeals

There shall be one Board of Appeals, which shall be constituted, have such jurisdiction, and follow such procedures as hereinafter set forth.

5.21 Jurisdiction of District Commissions

District Commissions of Adjudication shall have jurisdiction in the following situations:

a) Procedural questions involved in excommunication cases.

b) Cases under Article XIII of the Constitution.
c) Cases in which a member of the Synod shall have been removed from the called position which he holds with a congregation which is a member of the Synod.

d) Cases in which a person, whether or not a member of the Synod, is removed from the position which he holds with a District of the Synod.

e) Cases involving differences between congregations within the same District or between a congregation and its District.

5.23 Venue of District Commissions

A District Commission of Adjudication shall handle matters involving parties all of which reside in such region, provided that if an individual who is a party to such matter has changed his residence subsequent to the occurrence which gives rise to the controversy, the Commission of Adjudication for the District in which the occurrence took place shall handle such matter.

5.25 Jurisdiction of the Synodical Commission

The synodical Commission of Adjudication shall handle all matters to which the Synod itself, a District of the Synod (other than a matter within the provisions of Section 5.21 (b), (d) or (e) hereof), an organization owned and controlled by the Synod, or any person, whether or not a member of the Synod, holding a position with the Synod or any organization owned and controlled by the Synod (other than a case within the provisions of Section 5.21 (a) or (b) hereof), is a party, and all matters involving members of the Synod who held, and at the time of the occurrence which gives rise to the controversy held, membership in different regions.

5.27 Jurisdiction or Venue of Commission Disputed

Where jurisdiction or venue of a Commission of Adjudication is disputed, the Board of Appeals shall, at the request of any party, or of any Commission of Adjudication, make (in its sole discretion and with the right to have such hearings as it might determine) the decision on jurisdiction or venue, which decision shall be final and binding.

5.29 Jurisdiction of Board of Appeals

The Board of Appeals shall handle only appeals of decisions of Commissions of Adjudication.

D. RULES OF PROCEDURE AND ADMINISTRATIVE REGULATIONS

5.31 Establishing and Amending Rules and Regulations

Commissions of Adjudication and the Board of Appeals shall be governed by and shall follow such rules of procedures and administrative regulations as shall be promulgated by, and may from time to time be changed by, the Board of Appeals, provided that rules and regulations (and any changes thereto) shall not be effective until in printed form and until 6 months after official notice of the availability thereof shall have been duly published in the official periodical of the Synod, and provided further, that any changes in such rules and regulations shall not be effective as to actions then in progress unless all parties to any such action shall consent in writing to the application of such changes. In all events, such rules and regulations shall be consistent with the following basic principles:

a) A commission or board shall be governed in its acts, procedures, and judgments by the Word of God and Christian principles.

b) All hearings before a commission or board shall be private.

c) Except as herein or in the rules and regulations expressly allowed, while any proceeding is

pending before a commission or board, no party to such proceeding, nor anyone on such party's behalf, shall either directly or indirectly have any form of communication with any member of such commission or board concerning any matter involved in such proceeding. Similarly, except as herein or in the rules and regulations expressly allowed, there shall be no such communication with any member of the Board of Appeals while there is pending before a Commission of Adjudication any matter which is appealable to the Board of Appeals.

d) The rules shall permit one or more members of a commission or board to meet with the parties prior to a hearing of the case in order to determine (i) the issue(s) in the case and (ii) the facts on which the parties agree, provided that all parties shall be present or represented.

e) In the event that questions of interpretation of the Synod's Constitution, Bylaws, and resolutions, or questions of interpretation of theological issues arise during any adjudication, the Commission of Adjudication hearing such case and either party to the adjudication may seek the advisory opinion of the Commission on Constitutional Matters or the Commission on Theology and Church Relations in accordance with the rules and regulations promulgated by the Board of Appeals of the Synod for that purpose.

f) In appeal cases before the Board of Appeals, there shall be no new hearing, and the Board of Appeals shall render its decision on the basis of a review of the proceedings before the Commission of Adjudication. The Board of Appeals may, however, in its discretion permit or request the submission of additional evidence when it appears that such evidence may assist the board in reaching a decision. In the event that questions of interpretation of the Synod's Constitution, Bylaws, and resolutions, or questions of interpretation of theological issues arise during any appeal, the Board of Appeals, at the request of either party to the appeal, shall seek the advisory opinion of the Commission on Constitutional Matters on questions of interpretation of the Synod's Constitution, Bylaws, and resolutions, and also that of the Commission on Theology and Church Relations on questions of interpretation of theological issues.

g) The commission or board need not be bound by legal rules of evidence in every respect but shall require that evidence be relevant.

h) Any party to any proceeding may select not more than two advisers.

i) Each party to a proceeding shall assume his respective expenses, including the expenses of his adviser(s). The Synod or the District, as the case may be, shall pay the expenses of its Commission of Adjudication, including the cost of furnishing transcripts of the evidence to the parties to the proceeding.

j) While a case is still undecided or while appeals are contemplated or pending, there shall be no publicity of the case by any party to the proceeding.

k) All files of cases in which a final decision has been rendered by a commission or board shall be preserved in a locked file in the custody of the President of the Synod. Any such closed files shall be opened only with the approval of the Board of Appeals.

l) The rules shall provide for petitions for rehearing by a Commission of Adjudication and the Board of Appeals of its decisions.

m) A Commission of Adjudication shall decide within 3 months except for good cause from the effective date of suspension any case involving expulsion from membership in the Synod of a member who is under suspension.

5.33 Quorum **E. DECISIONS**

No decision of a Commission of Adjudication or Board of Appeals shall be valid or binding unless at least a majority of the case panel thereof, as hereinafter provided, shall have been involved in all stages of the decision-making process.

5.35 Majority Vote

A Commission of Adjudication shall decide each case by the vote of a majority of the case panel qualified to decide the case; provided, however, that in case of excommunication a tie vote will be deemed in favor of the individual under excommunication. The Board of Appeals shall decide each case by the vote of a majority of the case panel qualified to decide the case; in the event of a tie vote, the previous decision shall be sustained.

5.37 Decisions in Writing

The decisions of Commissions of Adjudication and the Board of Appeals shall be in writing and (a) shall make a finding of facts and (b) shall state the conclusion(s) of the commission or board and its reasons for such conclusion(s).

5.39 Finality of Decisions

All decisions of the Board of Appeals of the Synod and all unappealed decisions of the Commissions of Adjudication shall be final and binding upon all concerned and not subject to review, reversal, amendment, or modification, any provision to the contrary in these Bylaws notwithstanding; provided, however, that this section shall not diminish or otherwise affect the self-governing rights of congregations of the Synod as set forth in these Bylaws.

5.41 Financial Reimbursement

In any case in which a Commission of Adjudication or the Board of Appeals shall decide that the suspension of an individual member of the Synod should be set aside, such commission or board shall, as part of its decision, determine the extent to which and the manner in which such individual shall be reimbursed for any loss of income suffered during the period of suspension, and such determination shall be binding on all parties, even though the case may be appealed to the Board of Appeals and even though the decision of the Commission of Adjudication may ultimately be reversed by the Board of Appeals.

5.43 Reporting the Decision

The decisions of Commissions of Adjudication and the Board of Appeals shall be reported to the parties and to either the District President or the President of the Synod, as the case may be, and upon expiration of the time for appeal, the District President or the President of the Synod, as the case may be, shall take such action to further publicize the decision as shall be appropriate under the circumstances.

5.45 Execution of Decision

The Commission of Adjudication or the Board of Appeals shall, upon expiration of the time for appeal, request the proper executive officer or group to carry out its decision.

F. COMMISSION AND BOARD PERSONNEL

5.47 Membership

a) Each District Commission of Adjudication shall be elected by its District, and the synodical Commission of Adjudication shall be elected by the Synod and shall consist of four clergymen and three laymen, at least two of whom shall be lawyers. The synodical Board of Appeals shall be elected by the Synod and shall consist of five clergymen and four laymen, at least two of whom shall be lawyers. Terms of office shall be in accordance

with Section 2.06 of these Bylaws, but without limitation as to reelection.

b) Teachers on the synodical roster may be elected as clergymen, provided that not more than one such teacher shall serve on any commission or board.

c) With the exception of members of the faculties of the educational institutions of the Synod, no individual holding any position in the Synod, in any of its Districts, or in any organization owned and controlled by the Synod shall be eligible for membership on a Commission of Adjudication or the Board of Appeals.

5.49 Officers

Each Commission of Adjudication and the Board of Appeals shall elect a chairman, vice-chairman, and secretary, and may elect such other officers as it may determine.

5.51 Case Panel

Each case coming before a Commission of Adjudication or Board of Appeals shall be heard and decided by a panel of at least five members, at least two of whom shall be clergymen and at least two of whom shall be laymen, including at least one lawyer.

5.53 Vacancies

Vacancies on any Commission of Adjudication or the Board of Appeals shall be filled by alternates (in the respective classifications of clergymen or laymen) in the order of the number of votes received by the nominees in the election of such commission or board. If there are no alternates available, such board shall choose any eligible communicant member of a congregation of the Synod (in the respective classification of clergymen or laymen, and who, in the case of a vacancy on a District Commission of Adjudication, resides in said District) to fill the vacancy. Any person filling a vacancy shall complete the unexpired term of the member of the commission or board whose vacancy is being filled, but shall not participate in any action in which such member was participating at the time the vacancy occurred.

5.55 Disqualification

At the outset of any proceeding before a Commission of Adjudication or the Board of Appeals, a member of the commission or board may be disqualified from acting in such proceeding if the member has a conflict of interest. Disqualification may be by the voluntary act of the member himself or by the action of the Board of Appeals (i) on its own initiative or (ii) on the complaint of any party to the proceeding. In the event a member or members of a commission or the board shall be so disqualified, the board or a majority of the remaining members shall designate replacement(s) from another District commission.

Be it further

Resolved, That the reference in Section 6.83 of the *Handbook* to Section 5.31 ff. be changed to 5.11 ff. and that *Handbook* Sections 6.65, 6.75, 6.81, and 6.83 have appropriate language changes to be coordinated with Section 5.05 hereinabove; and be it finally

Resolved, That a study committee composed of members of the Board of Appeals and Commission on Constitutional Matters be appointed by the President of the Synod to review the appellate process in light of the foregoing and the *Handbook* and to report to the next convention.

Action: Adopted as amended above (16).

(The original proposal of the *ad hoc* committee called for the creation of regional commissions of adjudication. An amendment, introduced in Session 15, carried to change "regional" to "District" throughout, including, by ruling of the chair, election of District commissions by the Districts and not by the Synod.)

To Establish Regions for Commissions of Adjudication

RESOLUTION 5-15

Report 5-03 (CW, pp. 246—249)

WHEREAS, Resolution 5-03 states in proposed Bylaw 5.17: "There shall be regional Commissions of Adjudication for such regions as may be established, and from time to time changed, by synodical convention . . ."; therefore be it

Resolved, That this convention establish the present eight regional boundaries to include the following Districts:

- I. Canada (ABC, Man.-Sask., Ont.)
- II. Atlantic, Eastern, Southeastern, Florida-Georgia
- III. Michigan, Ohio, Indiana, English
- IV. Mid-South, Southern, Oklahoma, Texas
- V. Wis. N., Wis. S., N. Ill., S. Ill., C. Ill.
- VI. Mo., Iowa E., Iowa W., Nebr., Kans.
- VII. Minn. N., Minn. S., N. Dak., S. Dak.
- VIII. Northwest, Montana, Wyo., Cal.-Nev., S. Cal., Colo.;

and be it further

Resolved, That this committee's recommendations, though adopted at the 1971 convention of the Synod, be implemented at the 1973 convention so that regional Commissions of Adjudication can be elected at that time; and be it finally

Resolved, That these provisions can be included in the 1973 edition of the *Handbook*.

Action: Withdrawn by the committee when the convention decided to create District rather than regional commissions of adjudication.

To Decline to Provide for Faculty and Student Representation on Boards of Control

RESOLUTION 5-16

Overture 5-74, 6-25 (CW, pp. 272, 314)

WHEREAS, Membership on the Boards of Control of students and faculty members will involve conflicts of interest in many instances (cf. *Handbook* 6.21, 6.25, 6.26, 6.31, 6.37, 6.39 a to h, 6.53 a to f, 6.55 a to d, 6.57, 6.61, 6.65 h, 6.69, 6.71, 6.75, 6.81, 6.83, 6.91 f and h, 6.113, and 6.121); and

WHEREAS, The aims of Overture 5-74 can be accomplished by other means, particularly with reference to communication of ideas and opinions; therefore be it

Resolved, That we refrain from adopting Overture 5-74; and be it further

Resolved, That the Boards of Control of the educational institutions be encouraged to utilize the students and faculty on a consultative basis as the occasions arise; and be it finally

Resolved, That each Board of Control be encouraged to initiate this suggested procedure in a manner to be determined by the Board.

Action: *Adopted* (13).

To Decline to Revise the Commission on Constitutional Matters

RESOLUTION 5-17

Overtures 5-60, 5-61 (CW, p. 267)

WHEREAS, The Bylaws of the Synod, 2.107, make the Secretary a member of the Commission on Constitutional Matters; and

WHEREAS, The Bylaws, in 2.107, also provide for the appointment of a Vice-President as an advisory member; and

WHEREAS, The membership of the Secretary of the Synod and the appointment of a Vice-President constitute the present incumbents by many years and terms of office; therefore be it

Resolved, That Overtures 5-60 and 5-61 be rejected; and be it also

Resolved, That the Committee on Organization study the matter of appointing authority, tenure of office, and the matter of serving on other boards or commissions of the Synod and District.

Action: *Adopted as amended above* (13 and 14).

(In Session 13 the original resolution was amended by the addition of the second resolved and then adopted. In the next session, at the request of a District President and the synodical Secretary, the convention resolved to reconsider the fourth whereas for the purpose of deleting it and then proceeded to do so. The whereas had read: "Whereas said overtures are drafted in the context of mistrust and question the integrity of the present incumbents contrary to the Christian love and concern which is essential to our unity.")

To Decline to Study the Authority of the Synodical President

RESOLUTION 5-18

Overture 5-51 (CW, p. 265)

WHEREAS, The Constitution of the Synod provides for the supervision regarding doctrine through the synodical President (Art. XI, B) and through the District Presidents (Art. XII, 7); and

WHEREAS, The President of the Synod, in his administration, does not assume the sole responsibility of doctrinal interpretation, but shares this responsibility with the CTCR, which has been assigned this responsibility under the provisions of the Bylaws of the Synod (2.109 d 1 et seq.); and

WHEREAS, The proposed delegation of responsibility for "interim decisions" on theological matters would be in conflict with the constitutionally prescribed duty of the synodical President and shared by the CTCR under the Bylaws of the Synod; therefore be it

Resolved, That we respectfully reject Overture 5-51.

Action: *Adopted* (16).

To Decline to Examine Procedures in Terminating Dr. Jungkuntz' Service

RESOLUTION 5-19

Overtures 5-84, 5-85 (CW, p. 274)

WHEREAS, Overtures 5-84 and 5-85 seek a review by the synodical convention of the administrative action of the Commission on Theology and Church Relations (CTCR) in its failure to renew the appointment of Dr. Jungkuntz as its executive secretary on the expiration of his synodically prescribed 4-year term of office; and

WHEREAS, The appointment of Dr. Jungkuntz as its executive secretary was pursuant to the resolution of the Synod authorizing CTCR to appoint and reappoint an executive secretary for 4-year terms (CW, p. 35, Detroit convention, and Resolution 2-15, *Proceedings*, Detroit convention); and

WHEREAS, Dr. Jungkuntz was a member of the CTCR and later acting executive secretary and participated in the discussion and was involved in the proceedings and actions taken by the CTCR before and following his appointment, and was therefore fully advised and aware of the limited tenure of his office and that his appointment must be renewed at the end of each 4-year period; and

WHEREAS, There is nothing in the record of the proceedings, correspondence, or the record of conferences had by the commission and its members with Dr. Jungkuntz preceding or following the failure of the commission to renew his contract, which in any way reflect upon the competence, theology, or doctrinal stance of Dr. Jungkuntz, but, on the contrary, reflect respect for him as a theologian; and

WHEREAS, Dr. Jungkuntz did not appeal the decision of CTCR not to renew his appointment; and

WHEREAS, To give recognition to these overtures would establish a precedent of collateral appeal and also set a precedent of involving synodical conventions in a minutia of administrative concerns delegated to the Synod's officers, commissions, and boards, and thereby limiting their ability to effectively administer the responsibilities assigned to them by the Synod; therefore be it

Resolved, That we respectfully reject Overtures 5-84 and 5-85.

Action: *Adopted* (16).

To Decline to Provide for Appeals to Synodical Convention

RESOLUTION 5-20

Overtures 5-52, 5-68 (CW, pp. 265, 270)

WHEREAS, The Synod has provided and is in the process of improving procedures for the airing of grievances and the adjudication of rights and privileges of its members and to correct any violations of the Constitution and Bylaws of the Synod; and

WHEREAS, "The principle of accountability" does not presuppose that synodical conventions are the proper forum for the airing of grievances and the adjudication of the rights and privileges of its members, officers, commissions, and boards; and

WHEREAS, To convert the synodical convention into such a forum would not only be time-consuming and contribute to divisiveness, but would interfere with its primary purpose to consider the many challenges to its ministries and to formulate and adopt policies for its ministry to God's people and the extension of His kingdom; therefore be it

Resolved, That we respectfully reject Overtures 5-52 and 5-68.

Action: Adopted (16).

To Study Collegialism

RESOLUTION 5-21

Overtures 5-44—5-49, 5-55 (CW, pp. 263—264, 266)

WHEREAS, Overtures 5-44, 5-45, 5-46, 5-47, 5-48, 5-49, 5-55 seek either to establish collegiality (shared responsibility) with the Council of Presidents, or dilute and take away certain of the duties and obligations of the office of the President of the Synod; and

WHEREAS, The establishment of collegiality between the President of the Synod and the Council of Presidents is not compatible with the spirit and intent of our Constitution in the following particulars:

1. "Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government is but an advisory body" (Art. VII, *Handbook*, p. 17);

2. "(1) The President has the supervision regarding the doctrine and administration of (a) all officers of the Synod; (b) all such as are employed by the Synod; (c) the individual Districts of the Synod; (d) all District Presidents. (2) It is the President's duty to see to it that all the aforementioned act in accordance with the Synod's Constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to the Synod. (4) The President shall see to it that the resolutions of the Synod are carried out. (7) It is the duty of the President to be present also at the meetings of the Districts, to advise them, and to report at the next session of the Synod.

(9) When business matters that permit of no delay turn up between conventions of the Synod, the President is authorized to submit them to a vote of the congregations by means of the official synodical organs. In such cases at least one-fourth of the congregations must register their vote" (Art. XI, B, 1 a—d, 2, 4, 7, 9, *Handbook*, p. 20);

3. "All officers of the Districts have the same rights and duties as those outlined in this Constitution for the officers of the Synod but only insofar as these apply to the District and only within the boundaries of the Districts" (Art. XII, 6, *Handbook*, p. 22);

4. "The District Presidents shall, moreover, especially exercise supervision over the doctrine, life, and administration of the office of the pastors and teachers of their District and acquaint themselves with the religious conditions of the congregations of their District. To this end they shall visit and, according as they deem necessary, hold investigations in the congregations. Their assistants in this work are the circuit counselors, who therefore shall make their reports to the District President" (Art. XII, 7, *Handbook*, p. 22);

5. "Furthermore the District Presidents shall —

(a) see to it that all resolutions of the Synod which concern the Districts are made known to the Districts and are carried out by them;

(b) submit an annual report of their administration to the President of the Synod and, in general, permit him to obtain all necessary insight into their official activities as District Presidents" (Art. XII, 9, a and b, *Handbook*, p. 22); and

WHEREAS, The foregoing constitutional specifications of duties and responsibilities of the respective office of President of the Synod and District Presidents are designed to make each primarily servants and agents of the member congregations which they serve and overseers of the faith we should share in unity; and

WHEREAS, The foregoing provisions of the Constitution clearly rule out the Synod as an ecclesiastical body wherein a hierarchy rules over its members but, on the contrary, clearly makes it a servant of its members in the areas of the conservation and promotion of the unity of the true faith and to stand as a united defense against schism and sectarianism; the joint extension of the kingdom of God; the training of pastors and teachers; the publication of Bibles, church books, school books, religious periodicals, and other books and literature; the effort to bring about uniformity in church practice and custom in congregational affairs; the furtherance of Christian education; the supervision of ministers and teachers; and the protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights (Art. III, 1—8); and

WHEREAS, The idea of collegialism is to provide for the sharing of responsibilities in a church body of rulers and is therefore incompatible to the administration of a church body whose purpose is to serve, not rule, and

whose officers have their duties and responsibilities defined, circumscribed, and limited to their respective areas of responsibility; and

WHEREAS, The said resolutions are directed to the diminution and, in some instances, elimination of responsibilities of the President of the Synod, whose responsibilities are fixed by the Constitution; and

WHEREAS, Such changes will have the effect of diverting the constitutional plan of cooperative supervision extending from the President of the Synod through the District Presidents to the members of the Synod; and

WHEREAS, The purpose and intent of our church is being served by the consultation between Presidents of Districts and the President of the Synod; therefore be it

Resolved, That we respectfully refer the overtures numbered 5-44, 5-45, 5-46, 5-47, 5-48, 5-49, 5-55 to the Committee on Organization for further study; and be it further

Resolved, That we encourage the continuation and expansion of the current practice of counseling between the President of the Synod and the District Presidents in the exercise of their respective responsibilities under the present constitutional provisions, and that in making appointments to boards and commissions, the President and the Board of Directors of the Synod be encouraged to seek the suggestions and advice of the District Presidents for appointments from their respective Districts so that the widest distribution of representation and talent available may be obtained in such appointments; and be it finally

Resolved, That we concur in the recommendation of the *ad hoc* Committee on Organization in its proposals for the further study of "the role and function of the Council of Presidents, especially in their relationship to the synodical administration and conventions, to the Board of Directors, and an exploration of the council's role in interim decision-making" (III, Proposals for Further Study, par. 4, *CW*, p. 219), so that there may be a more mature judgment established in the various areas of responsibility suggested in the overtures herein reviewed.

Action: *Adopted as revised above (17).*

(The committee accepted the suggestions from the floor to change the title from "To Decline Collegialism" and the first resolved from "that we respectfully decline the overtures numbered . . . 5-55" to the form given above. The committee also deleted the second-last whereas, which had read:

"WHEREAS, The aforementioned resolutions are submitted at a time and under circumstances which, if given consideration or are adopted, will give credence to and support of allegations of mistrust, lack of integrity, opportunism, schismatic activity, unfairness, repression, and dishonesty leveled against the person of the current President and would encourage a procedure of constitutional change for the purpose of controlling, directing, and chastising an incumbent president.")

To Thank Commission on Mission and Ministry in the Church

RESOLUTION 5-22

Report 5-04 (*CW*, pp. 250—253)

WHEREAS, The Commission on Mission and Ministry in the Church has submitted its report to the convention; and

WHEREAS, That report is printed in the 1971 *Convention Workbook*, pp. 250—253; and

WHEREAS, The report is in the nature of a progress report on the commission's assignment to (1) evaluate the past procedures of The Lutheran Church — Missouri Synod, its resources, and the means and adequacy of training Christian workers for the various and special ministries as dictated by the needs of mankind; and (2) consider and probe for new or adopted strategies, resources, and procedures for enhancing the effectiveness of the church's mission; and

WHEREAS, This progress report does not call for adoption by the Synod in the report's present state; therefore be it

Resolved, That we thank the Commission on Mission and Ministry in the Church for its work thus far and encourage it to continue to prepare its final report for the Synod; and be it also

Resolved, That the commission be directed to seek ways to share its final report with the church for study prior to the next convention.

Action: *Adopted (14).*

To Adopt "Statement on Ethics"

RESOLUTION 5-23

Report 4-87; Overtures 2-71, 2-73, 2-74, 2-80, 2-88, 5-83 (*CW*, pp. 36—37, 70—74, 237—238, 273)

WHEREAS, The Synod in its convention in Denver in 1969 expressed concerns regarding the activities and methods used by various individuals and groups in so-called politicking, and the Synod also expressed its concerns that "politicking" may reflect adversely upon the church (1969 *Proceedings*, pp. 112—113); and

WHEREAS, The Synod in 1969 instructed the Council of Presidents "to develop and publish a statement on ethics and honorable and acceptable practices associated with avenues of communication designed to inform the Synod at large and convention delegates in particular" (*Proceedings*, p. 113); and

WHEREAS, Since the Denver convention, political activity in the Synod has intensified with meetings of various groups having been held throughout the country in which attention was given to planning for the Milwaukee convention including attention to the selection of task forces, formulation of strategy, the creation of communications networks, as well as calling together several groups in an effort to form a coalition for coordinated action at the convention; and

WHEREAS, The concerns expressed in the aforementioned Denver convention resolution have been realized with particular reference to violations of the Eighth Commandment in journals and newsletters originating in our church; and

WHEREAS, The synodical President especially has been attacked publicly, not only for his position on various issues and his theological stance, but personally; and

WHEREAS, Documents and evidence have been submitted to the committee which clearly reveal that persons within the Synod have permitted the secular press, as well as the religious press, to publicize their criticisms of the synodical President and others, and have made use of resulting embarrassment of the Synod as a pressure tactic to promote their purposes; and

WHEREAS, The Council of Presidents of the Synod at its April 1971 meeting unanimously adopted a Statement on Ethics in response to Denver Resolution 4-38 (1969 *Proceedings*, pp. 112-113); and

WHEREAS, The aforementioned Statement on Ethics reminds us that Christ expects us "in honor [to] prefer one another . . . [to] understand fairly and interpret charitably the words and action of others . . . [to] speak the truth in love . . . [and asks us to share our differing expressions of opinion] with fellow members through established channels provided by the church"; and

WHEREAS, The aforementioned Statement on Ethics indicates that Christ's people "will deplore subjective reporting that does not present all the facts, that resorts to the impugning of motives . . . [that they will] pursue the cause of harmony and peace in keeping with the spirit of Christ . . . [and] they will not publicize these differences before the public nor use indiscriminate mailings and publications that agitate fellow members by encouraging them to take sides . . ."; therefore be it

Resolved, That the Synod adopt the aforementioned Statement on Ethics; and be it further

Resolved, That the Synod reject such judgments as expressed in the following words and phrases in which the synodical President has been accused of "managed news, thought control, and suppression of free speech," "having private aims for the Milwaukee convention," using his efforts to assist American prisoners of war in Vietnam as a "cynical political ploy," having made convention appointments in such a way as to give "almost the appearance of a conspiracy," exerting "unconscionable repression of those who disagree with him," "playing a schismatic game," acting "from opportunistic motives," having the reputation "among more than a few synodical servants as that of a man who cannot be trusted," and showing in his administration "the marks of Satan"; and be it further

Resolved, That the Synod, in order to effect reconciliation and to foster unity in the church, call to repentance all who sinned against the Eighth Commandment in these activities, particularly with references to offenses against the synodical President; and be it further

Resolved, That the Synod call upon the Presidents of its Districts to apply the principles of the Statement on Ethics to all the members of the Synod; and be it further

Resolved, That the Synod express its sorrow to its President for the offenses to which he has been subjected by those who have publicly sinned against him, and that the Synod, while fully reserving the right to differ with him on issues, pledge anew to respect the office of the presidency as well as the person who occupies that office and to show him the love and consideration that Christ would have us show to our brethren and our leaders; and be it finally

Resolved, That we express our repentance to one another and reconcile ourselves to one another by singing Hymn 4 in the Orders of Worship prepared for the convention.

Action: *Adopted as amended (8).*

(The final resolved was added by amendment. A motion to table failed, as did an amendment to include a reference to President Kent Knutson of The ALC in the third resolved. The committee agreed to add the words "and these groups" if another amendment would carry which proposed to change the wording of the third resolved to ". . . against the past and present synodical President and any synodical official." However, that amendment was defeated, 381 to 455. Another amendment to eliminate the second and third resolveds also failed.)

To Define Status of Synodically Adopted Doctrinal Statements

RESOLUTION 5-24

Report 5-01, Appendix C; Overtures 5-37-5-40 (CW, pp. 244, 261-262)

Preamble

The Synod faces a serious dilemma. On the one hand it is firmly committed to the proposition that it has no desire to alter the second article of its Constitution, which measures pure doctrine by nothing more or less than the Scriptures of the Old and New Testament and the Lutheran Confessions. On the other hand the Lutheran Confessions are not an all-inclusive compendium of Biblical doctrine. They speak primarily to the articles of faith in controversy in the days of the Reformation. There are significant articles of faith which are not specifically treated in the Confessions. Scriptures are, of course, "the only rule and norm of faith and practice." A problem arises, however, when persons differ over the teaching of Scripture in areas where the Confessions are silent on the controverted point. How then can the Synod ever speak authoritatively to these modern theological issues? How then can the Synod ever effectively cope with new errors not dealt with in the Lutheran Confessions of the 16th century? Short of formulating new confessions, can The Lutheran Church—Missouri Synod take a definite stand on such doctrinal issues? Is our church in effect reduced to the position of declaring such topics to be open questions on which each person may interpret Scripture as he independently understands it and so teach and preach?

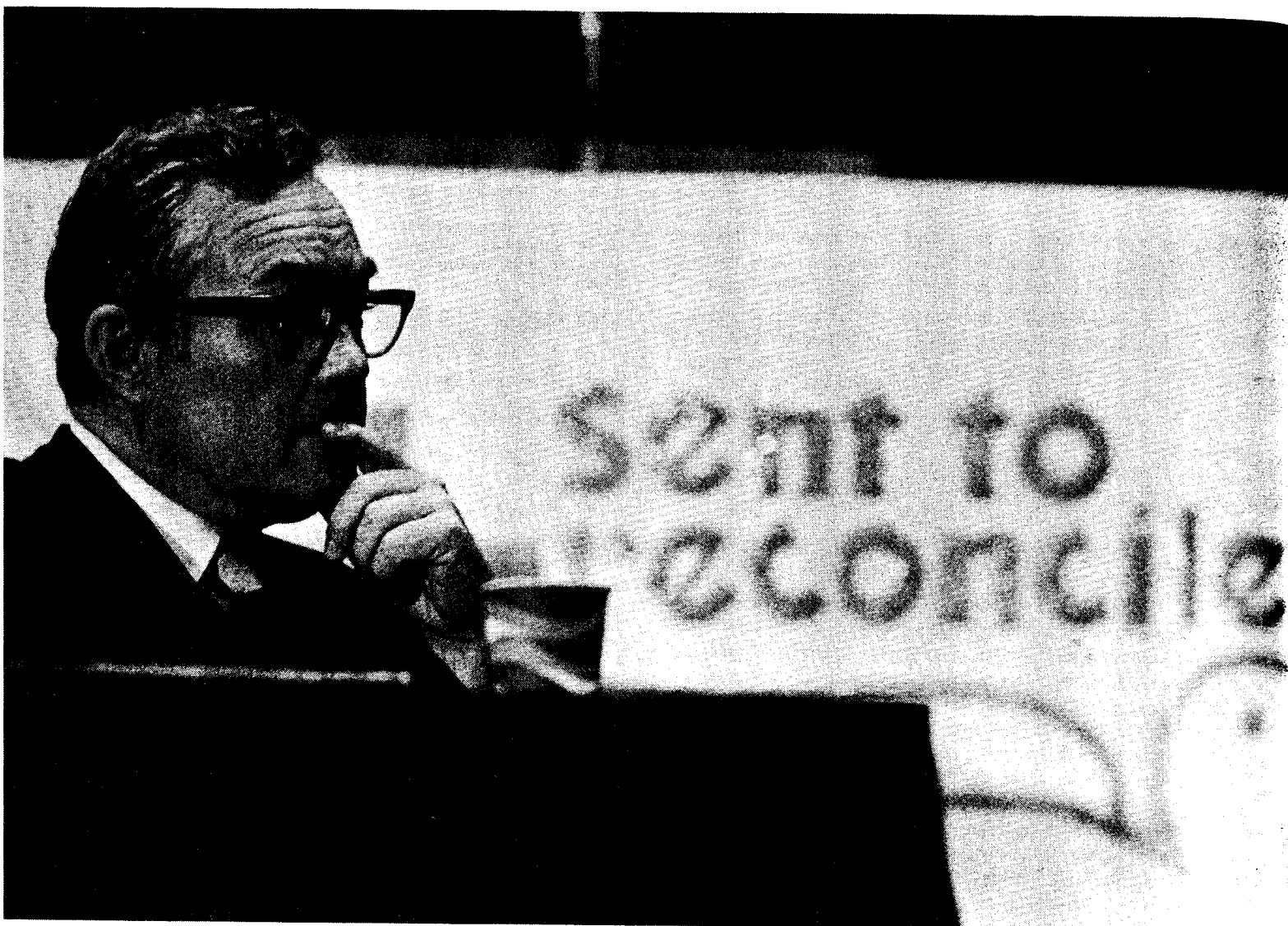
Synodical conventions from San Francisco in 1959 through Denver in 1969 have sought in vain the solution to this dilemma. We pray the Holy Spirit that the resolution herewith submitted will represent at least a step toward the solution.

WHEREAS, Article II designates the Holy Scripture as "the only rule and norm of faith and practice" (Constitution II, 1, *Handbook*, p. 15) and therefore the Synod accepts anything and everything that the Scriptures teach; and

WHEREAS, Article II of the LCMS Constitution does not imply that the Lutheran Confessions are an exhaus-

tive list of the articles of faith, a kind of quantitative total which Lutherans must accept and beyond which they are not bound; nor does it imply that Lutherans are not bound by anything that the Scriptures teach unless it is also at least implicitly taught in the Lutheran Confessions; and

WHEREAS, Article VIII, C of the Constitution of the Synod, which has to do with resolutions at synodical meetings, says: "All matters of doctrine and of conscience shall be decided only by the Word of God. All other matters shall be decided by a majority vote" (*Handbook*, p. 18), and thus carries the clear indication



A pensive Preus

that restatements of doctrine with reference to contemporary issues are properly made by resolution at synodical conventions in recognition of what the Holy Scriptures teach about the doctrines in question (cf. C. F. W. Walther: "If when matters of this kind are under consideration, a vote is taken, this dare not be done in order to let the majority of votes decide but to learn by way of the vote whether all have recognized what is right and are in agreement with it" — *Pastoraltheologie*, 1872, page 372; cf. also Francis Pieper: "The only purpose of voting in matters of doctrine is to see whether all now understand the teaching of the divine Word and agree to it; the purpose of the vote is not to decide the correctness of a doctrine by a majority vote or even by unanimous vote. The orthodox Christian church remains aware of the fact that it cannot by resolution make or give birth to Christian doctrines, but must always merely set forth from Scriptures and profess over against the prevailing error the doctrines submitted and settled in Scripture" — *Christian Dogmatics* III, p. 430); and

WHEREAS, The reference to the Synod in Article VII of the Constitution wherein the Synod is said to be "but an advisory body" refers to the congregation's right of self-government and of rejecting resolutions "not in accordance with the Word of God or inexpedient as far as the condition of a congregation is concerned" (*Handbook*, pp. 17—18); and

WHEREAS, The first object of the Synod is "The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (LCMS Constitution, Art. III, 1, p. 15); therefore be it

Resolved, That the Synod reaffirm the desirability of the formulation of doctrinal statements which clearly set forth the teachings of the Holy Scriptures and apply them to issues of our day; and be it further

Resolved, That the Synod clearly state that such doctrinal formulations are subordinate to the Lutheran Confessions; and be it further

Resolved, That the Synod distinguish between resolutions concerning doctrine formulated and adopted at a convention and more formal statements of belief which are produced by officially authorized groups, and which are then presented to the congregations and clergy of the Synod for study and discussion, and which are subsequently adopted by a synodical convention; and be it further

Resolved, That the Synod reaffirm the resolutions of recent conventions that the Synod "honor and uphold the synodically adopted statements as valid interpretations of Christian doctrine" (1969 *Proceedings*, p. 91); and be it finally

Resolved, That in the case of the aforementioned more formal and comprehensive statements of belief that the Synod declare —

(1) its position that these statements, together with all other formulations of doctrine, derive their authority

from the Word of God which they set forth from the Holy Scriptures;

(2) its insistence that the ministry of the church regard these formulations with special seriousness and that those who disagree with these formulations in part or in whole be held to present their objections to them formally to those officials whom the Synod has given the immediate supervision of their doctrine;

(3) its conviction that as a result of joint study of the Word of God the Holy Spirit will lead the Synod into all truth, that possible errors in the aforementioned statements will be discovered and corrected, that instances of failure to submit to the clear teaching of the Holy Scriptures will be evangelically dealt with on an individual pastoral basis, and that the Synod can speak with a voice that is Scriptural, Gospel oriented, truly Lutheran, and that we will continue to "walk together" as a true Synod.

Action: Adopted (14).

(While the convention was continuing its discussion of the resolves of Resolution 2-21 in Session 11, an amendment was moved and seconded to substitute Resolution 5-24. In answer to a question the chair ruled that if this amendment would not carry, Resolution 5-24 would be back in the hands of Committee 5 to come up at the proper time when Committee 5 reports. Thereupon the amendment to substitute Res. 5-24 was defeated, 450 to 469. Committee 5 introduced the resolution in Session 14. After some discussion it was adopted almost unanimously. The delegates joined in singing the doxology in praise to God for this reconciling moment. See also Resolution 2-21 as adopted in amended form earlier in Session 14.)

To Decline to Permit Restriction of District Clergy Offices to Parish Pastors

RESOLUTION 5-25

Overture 5-36 (CW, p. 261)

WHEREAS, In the interest of uniformity of procedure within the Synod, Districts should not be permitted to establish differing procedures of election; and

WHEREAS, The results requested can be obtained through discriminatory nominations and elections; therefore be it

Resolved, That Overture 5-36 be declined.

Action: Referred under omnibus resolution to Board of Directors for study and report to next convention.

To Affirm the Opinion of Commission on Constitutional Matters (Fact-Finding Committee)

RESOLUTION 5-26

Overture 5-53 (CW, p. 265)

WHEREAS, We have examined the opinion of the Commission on Constitutional Matters referred to in Overture 5-53 concerning the appointment of a fact-finding committee by the President of the Synod; and

WHEREAS, The opinion itself does not contain the "principal and agent" terminology; and

WHEREAS, An examination of the context of a later letter (Oct. 22, 1969) in which the concept of "principal and agent" was employed by way of explanation shows that the concept was not used in a strict legal sense and is therefore not "a new doctrine which radically changes the polity of The Lutheran Church — Missouri Synod"; and

WHEREAS, The opinion affirms and in no way changes the relationship between the Synod, its officers, its boards, and its members as set forth in the Constitution; therefore be it

Resolved, That there is no basis for the concern voiced in Overture 5-53; and be it also

Resolved, That we affirm the opinion of the Commission on Constitutional Matters.

Action: *Adopted* (17).

To Decline to Revise Appointment Procedure for Vacant Vice-Presidency

RESOLUTION 5-27

Overture 5-54 (CW, p. 265)

WHEREAS, Overlapping terms and biennial conventions pose no problem in implementing the Bylaws which pertain to procedures in the event of a vacancy among the Vice-Presidents of the Synod; therefore be it

Resolved, That we respectfully decline Overture 5-54.

Action: *Adopted* (17).

To Decline to Change Appointment Procedures for Commission on Constitutional Matters

RESOLUTION 5-28

Overture 5-59 (CW, p. 266)

WHEREAS, The report of the Committee on Organizations (CW, p. 216, Appointments and Elections) recommends procedures for the appointment of the Commission on Constitutional Matters as well as other commissions and boards; therefore be it

Resolved, That we approve the report of the *ad hoc* Committee on Organization, appearing on page 216 of the *Workbook* under "Appointment and Election"; and be it also

Resolved, That we decline Overture 5-59.

Action: *Adopted* (17).

To Decline to Change Appointment Procedures for Synodical Service Commission

RESOLUTION 5-29

Overtures 5-56, 5-75 (CW, pp. 266, 272)

WHEREAS, The report of the Committee on Organization (CW, p. 216, Appointment and Elections) recommends procedures for the appointment of the Synodical

Service Commission as well as other commissions and boards; therefore be it

Resolved, That we approve the report of the *ad hoc* Committee on Organization, appearing on page 216 of the *Workbook* under "Appointment and Election"; and be it also

Resolved, That we decline Overtures 5-56 and 5-75.

Action: *Adopted* (17).

To Study Organization and Constitution and Bylaws of the Synod

RESOLUTION 5-30

Overtures 5-62—5-64 (CW, pp. 268—269)

WHEREAS, Study required to deal meaningfully and intelligently with concerns outlined in the "whereas" and "resolve" elements of Overtures 5-62, 5-63, and 5-64 call for an investment of time and of resources not readily available to this convention; and

WHEREAS, The Committee on Organization has begun and suggests the continuation of a study on the organization of the Synod; and

WHEREAS, That study indicates that basically the structure of the Synod is sound, though it suggests further and continuing study to accomplish and assure efficiency of administration; and

WHEREAS, The committee's recommendation for further study can be expanded to include a review of the Constitution and Bylaws of the Synod; therefore be it

Resolved, That the convention add to the recommendation for further study by the Committee on Organization, heretofore authorized to be appointed by Resolution 5-09 of this convention, a review of the Constitution and Bylaws of the Synod.

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Refer for Study the Matter of "Rights of Members"

RESOLUTION 5-31

Overtures 5-66, 5-67, 5-69, 5-70 (CW, pp. 269—271)

WHEREAS, Study is required to determine whether or not a statement of "rights of members" is necessary in addition to such rights as are contained in the current *Handbook* of The Lutheran Church — Missouri Synod; and

WHEREAS, Such a proposed statement requires lengthy study and careful wording; and

WHEREAS, The relationship of our members with others is not primarily predicated on rights and legal relationships but on a spirit of preference for the other (Rom. 12:10); therefore be it

Resolved, That this convention request the Commission on Constitutional Matters to determine:

1) whether or not the proposed statement is required; and

2) if it is, the drafting of such proposed statement; and be it also

Resolved, That the Commission on Constitutional Matters report its response to this resolution to the next convention.

Action: Adopted (18).

To Decline Overture in Reference to Board of Directors' and President's Responsibilities

RESOLUTION 5-32

Overture 5-50 (CW, p. 264)

WHEREAS, Our investigation discloses that Messrs. Frey, Lueking, and Kuhlman personally and specifically requested President Preus for an audience with the synodical Board of Directors for the purpose of presenting their "Declaration of Determination"; and

WHEREAS, Messrs. Frey, Lueking, and Kuhlman indicated to President Preus that they wished to appear before the Board of Directors because personnel matters regarding synodical executives were involved; and

WHEREAS, The synodical Board of Directors, after hearing Messrs. Frey, Lueking, and Kuhlman, expressed the convictions of the board relative to the petition and offered advice in the church's handling of its differences; and

WHEREAS, We expect our Board of Directors to exercise its judgment in granting time and hearing to those who request it; therefore be it

Resolved, That we decline Overture 5-50.

Action: Adopted (16).

To Decline to Make Office of Synodical Treasurer Appointive

RESOLUTION 5-33

Overture 5-71 (CW, p. 271)

WHEREAS, The Bylaws of the Synod provide for the election of its officers, including that of the Treasurer; and

WHEREAS, The election of the synodical Treasurer has proved satisfactory in the past; and

WHEREAS, No cogent reasons are given in Overture 5-71 to change this procedure; therefore be it

Resolved, That we refrain from granting Overture 5-71.

Action: Adopted (17).

To Reestablish Independent Office of Controller

RESOLUTION 5-34

Overture 5-72 (CW, p. 271)

WHEREAS, The Controller serves as an independent

staff officer, responsible to the Board of Directors, the President, and the convention of the Synod; and

WHEREAS, Placing the controllership under the Division of Finance as was done by the Denver convention has not resulted in a more efficient operation; therefore be it

Resolved, That the office of Controller be removed from the Division of Finance and be independent of the divisional structure of the synodical administration; and be it also

Resolved, That his duties be in conformity with present Bylaw 2.93.

Action: Adopted (17).

To Permit Different Procedure for Electing College Presidents in Brazil District

RESOLUTION 5-35

Overture 5-79 (CW, p. 273)

WHEREAS, There is a unique situation in Brazilian educational policies which could also affect our synodical institutions in Brazil; and

WHEREAS, The Brazil District is asking for permission to elect presidents of synodical educational institutions for a 5-year term, with privilege of reelection up to two more terms; therefore be it

Resolved, That the Synod grant the Brazil District the right to determine the length of term of office of its synodical school presidents, this exception to be noted at the end of Bylaw 6.79; and be it also

Resolved, That Bylaws 6.101 to 6.123 remain applicable.

Action: Adopted (18).

To Decline to Permit Brazil District to Elect Boards of Control

RESOLUTION 5-36

Overture 5-80 (CW, p. 273)

WHEREAS, The entire Synod is interested in its various educational institutions; and

WHEREAS, The Brazil District has the right to nominate candidates for the Boards of Control from its own District; therefore be it

Resolved, That Overture 5-80 be declined.

Action: Adopted (18).

To Study Student Representation at Synodical Conventions

RESOLUTION 5-37

(Replaces Resolution 5-10, *TB*, p. 137)

Overtures 5-18—5-20 (CW, p. 257)

WHEREAS, Resolution 15-02 (*TB*, p. 104), adopted by the convention in the opening session, resolved that the

matter of speaking at future conventions by youth representatives be referred to the Board of Directors for referral to a committee to study this and related matters; therefore be it

Resolved, That the concerns of Overtures 5-18, 5-19, and 5-20 be referred to said appointed committee.

Action: *Adopted* (18).

To Authorize Certain Language Changes in the Constitution

RESOLUTION 5-38

Overture 5-82 (CW, p. 273)

WHEREAS, It is desirable to effect certain improvements in the language of the Constitution by making the linguistic changes as spelled out in paragraphs 1, 2, and 3 of this overture; therefore be it

Resolved, That we approve the changes as spelled out in paragraphs 1, 2, and 3 of Overture 5-82, namely:

1. To change the singular verb "is" in Article VIII, A, 2 to the plural "are";

2. To insert the definite article "the" uniformly before the word "Synod";

3. To change "official organs" and "official publications" to "official periodicals" in Article XI, B, 9; Article XIV, 3 and 4;

and be it also

Resolved, That none of these changes be regarded as constitutional amendments.

Action: *Adopted* (17).

To Decline Overture 5-43 (Laymen in Certain Offices)

RESOLUTION 5-39

Overture 5-43 (CW, pp. 262—263)

WHEREAS, It has been the policy of the Synod to employ many laymen in positions of great responsibility; and

WHEREAS, Clergy and laity have worked together in harmony on the synodical and District levels; and

WHEREAS, The suggestion that the secretaries on the District and synodical levels may be laymen overlooks the fact that a theological background at times is a very real value to the secretaries; and

WHEREAS, The suggestion to separate the administrative and pastoral functions of the synodical and District presidents and vice-presidents is not feasible because it would lead to the confusion inherent in divided responsibility; therefore be it

Resolved, That we decline Overture 5-43; and be it also

Resolved, That we continue our policy of employing competent laymen on the synodical and District levels in positions of great responsibility.

Action: *Adopted* (17).

To Refer for Study Voting on Fellowship Issues

RESOLUTION 5-40

Overtures 5-41, 5-42 (CW, p. 262)

WHEREAS, The limited time available to this convention makes it impossible to give adequate consideration to the constitutional change required by Overtures 5-41 and 5-42 which they deserve; therefore be it

Resolved, That Overtures 5-41 and 5-42 be referred to the Council of Presidents; and be it also

Resolved, That the Council of Presidents submit a report on this matter to the 1973 convention.

Action: *Adopted* (17).

To Decline the Eligibility of Reverend Herman Otten for the Ministry in The Lutheran Church — Missouri Synod

RESOLUTION 5-41

Overture 5-90 (CW, p. 276)

WHEREAS, Trinity Lutheran Church of New Haven, Missouri, seeks that Reverend Herman Otten be granted another reconsideration of his case by the Synod; and

WHEREAS, The Reverend Herman Otten's case was appealed to the 1962 Cleveland convention (1962 *Proceedings*, pp. 52—53, 63); and

WHEREAS, This case again was appealed to the 1965 Detroit convention (1965 *Proceedings*, p. 133); and

WHEREAS, The new overture (5-90) does not present any new facts which would warrant the change of the previous action; therefore be it

Resolved, That Overture 5-90 be declined.

Action: *Adopted* (17).

(A motion to grant Rev. Paul Burgdorf the privilege of addressing the convention failed to carry.)

To Adopt Revision of Bylaw Provisions for Commission on Architecture

RESOLUTION 5-42

Overture 5-87 (CW, p. 275)

WHEREAS, Changing conditions have made some revisions in the Bylaw provisions for the Commission on Architecture desirable; therefore be it

Resolved, That the proposed wording of Bylaw 2.113 be adopted:

2.113 Commission on Architecture

The Commission on Architecture shall consist of eleven persons, of whom at least nine members are architects, one is a clergyman and/or teacher, and one an artist engaged in or teaching in the art profession. The commission shall, when requested, counsel and advise congregations, synodical and District boards and commissions, and agencies of the Synod and Districts concerning site selection, site

conditions, building programing, and various phases of building and planning of construction of any structure, new or remodeled.

Action: *Adopted (17).*

To Decline to Define Conflict of Interest

RESOLUTION 5-43

Overture 5-86 (CW, pp. 274—275)

WHEREAS, This overture predicates its decision on Bylaws 2.12 and 3.37 in the *Handbook*; and

WHEREAS, The overture misconstrues the intent and concept of stated Bylaws 2.12 and 3.37; and

WHEREAS, The concerns of Overture 5-86 have been satisfied by Resolution 5-23 (TB, p. 244) of this convention; therefore be it

Resolved, That Overture 5-86 be declined.

Action: *Referred under omnibus resolution to Board of Directors for study and report to next convention.*

To Decline to Revise Procedures for Electing Delegates

RESOLUTION 5-44

Overtures 5-13, 5-15 (CW, pp. 255—256)

WHEREAS, Article V of the Synod's Constitution gives membership in the Synod to "congregations, ministers of the Gospel, and teachers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II"; and

WHEREAS, All organized congregations that have joined the Synod hold voting membership; and

WHEREAS, The congregations should have the direct privilege and responsibility of providing the delegate to the synodical convention; and

WHEREAS, No cogent reason has been shown for changing the present procedure for electing delegates to the synodical convention; therefore be it

Resolved, That the Synod refrain from changing the method of electing delegates to the synodical convention.

Action: *Same as above.*

To Decline Overture 5-29 (Leaving to the Discretion of Certain Synodical Officers Acceptance of Overtures on Social, Political, and Economic Subjects)

RESOLUTION 5-45

Overture 5-29 (CW, p. 259)

WHEREAS, The Synod's Bylaws (1.27 c) provide: "Overtures requesting the Synod to take action which is in conflict with the Constitution or Bylaws of the Synod or in matters for which the Constitution or Bylaws have provided specific procedures; which contain defamatory allegations; or overtures which may subject the President of the Synod or the Synod to civil actions

for libel or slander, shall not be published or presented to any floor committee or to the convention; nor shall any overture be accepted with reference to any case involving suspension, expulsion, or appeals"; and

WHEREAS, It is unwise to grant to officers of Districts or the Synod additional powers at this time to prevent overtures from coming before the convention; therefore be it

Resolved, That we refrain from accepting Overture 5-29.

Action: *Same as above.*

To Change Election Procedure of President and First Vice-President

RESOLUTION 5-46

Overtures 5-02, 5-30—5-35 (CW, pp. 245—246, 259—261)

WHEREAS, The Denver convention instructed the President, with the concurrence of the Council of Presidents, to appoint an *ad hoc* committee to study the election procedures for President and First Vice-President, which committee presents its recommendations to this convention (1971 CW, p. 245); therefore be it

Resolved, That we adopt the proposed changes of the Synod's Bylaws on election procedures as submitted by the *ad hoc* committee on pages 245—246 (see below); and be it further

Resolved, That similar provisions may be adopted by the Districts (cf. *Handbook*, 3.31) of the Synod in the election of District Presidents and First Vice-Presidents; and be it further

Resolved, That, in the light of the "Statement on Ethics" adopted by this convention (TB, Resolution 5-23, p. 244), groups and individuals within and without the Synod refrain from circularizing the Synod or areas thereof, relative to favoritism in nominations for President and First Vice-President; and be it finally

Resolved, That the Commission on Constitutional Matters add the necessary paragraphs to Bylaw 2.39 (Duties of the Secretary) and Bylaw 2.121 (Committee on Elections), which paragraphs shall concern themselves with the tabulation of the congregational ballots for President and First Vice-President, and a paragraph to Bylaw 2.127 expressing the concern voiced in the third resolved above.

I. ELECTION OF OFFICERS AND BOARDS

(No changes proposed for 2.121, 2.123, 2.125)

2.127 Nominations for President and First Vice-President

Nominations for the office of President and First Vice-President of the Synod shall be made in the following manner:

a. Each voting congregation shall be entitled to nominate one clergyman from the clergy roster of the Synod as a candidate for President and one clergyman as a candidate for First Vice-President.

b. The Secretary of the Synod shall mail to each voting congregation of the Synod ballots for nominating these candidates.

c. Each nominating ballot shall be signed by the president and the secretary of the voting congregations and shall be sent to the Secretary of the Synod not later than 4 months prior to the opening date of the convention.

d. The Secretary of the Synod together with the chairman of the Committee on Elections shall tabulate the nominations and shall report to the convention by means of the *Convention Workbook* the names of all clergymen who have received at least five nominating votes for the office of President or First Vice-President.

2.129 Candidates for the Office of President and First Vice-President

a. Candidates for the office of President and First Vice-President shall be in each instance the five clergymen receiving the highest number of votes in the nominating ballots of the congregations.

b. The Secretary of the Synod shall notify each candidate and shall secure his approval in writing for inclusion of his name on the convention ballot. Each candidate shall reply within 10 days as to his willingness to serve if elected.

c. In the event of the death, declination, or unavailability of any candidate, the nominee having the next highest number of votes shall become a candidate.

d. In the event of a tie for the fifth position among the candidates, all names involved in the tie shall be listed as candidates.

e. The Secretary of the Synod shall publish in the *Convention Workbook* brief biographies of the five candidates for President and the five candidates for First Vice-President, giving adequate information on each candidate. This report shall contain such pertinent information as age, residence, number of years in the Synod, present position, District or synodical offices previously held, year of ordination, former pastorates, involvement in community, government, or interchurch affairs, and any other specific experience and qualification for the office.

f. The convention shall have the right to alter each slate at the proper time by amendment. Any delegate making a nomination from the floor shall have secured prior written consent of the candidate whom he wishes to nominate. Such delegate shall immediately submit to the Secretary of the Synod this document and written pertinent information concerning his nominee as detailed in 2.129 e.

g. After all such amendments have been voted on, the convention shall ratify the slate of candidates prior to each election.

2.131 Election of President

a. Each voting delegate shall be entitled to vote for one of the candidates for President.

b. The candidate receiving a majority of the votes cast shall be declared elected.

c. If no candidate receives a majority of the votes cast, the four candidates receiving the highest number of votes shall be retained on the ballot, and another vote shall be taken. Thereafter, the candidate receiving the smallest number of votes shall be eliminated on each subsequent ballot until one candidate receives a majority of the votes cast.

2.133 Election of First Vice-President

After the results of the presidential election have been announced, the convention shall take action as outlined in 2.129 f and g on the slate of candidates for First Vice-President and shall then elect the First Vice-President according to the procedures outlined for the election of President.

(No changes proposed for 2.134, 2.135, 2.136, 2.137)

Action: Adopted as amended (18).

(Amendment: "and without" was inserted into the third resolved.)

To Provide Bylaw for Controversies Within Faculties

RESOLUTION 5-47

Overture 5-81 (CW, p. 273)

WHEREAS, Section 6.75 of the Bylaws (*Handbook*, p. 132) provides for the mediation of controversies among faculty members by the Board of Control, but does not state that faculty members, other than the president, shall have the right to request such mediation; and

WHEREAS, It appears that all faculty members, including the president, should have the right to request mediation of the Board of Control; and

WHEREAS, The aforementioned Bylaw makes the decision of the Board of Control final, contrary to the established principle of appeal in the Synod; therefore be it

Resolved, That Bylaw 6.75 be amended by inserting in line 5 after the word "he" the following: "or any other member of the faculty involved in the controversy or disagreement"; and be it further

Resolved, That the words in the last line of said section on page 132 of the *Handbook* which states "which shall be final" be deleted and in lieu thereof the following be inserted: "from which decision any party to the mediation may appeal, either under the appellate procedure now in effect or hereafter adopted"; and be it finally

Resolved, That with such changes Section 6.75 shall read as follows:

Controversies and disagreements among members of the faculty (other than those set forth in 6.81) shall be submitted to the president of the institution for mediation. If this proves unsuccessful, he or any other member of the faculty who is involved in the controversy or disagreement shall report the matter to the Board of Control for arbitration. After hearing the parties, the Board will render its decision, from which decision any party to the mediation may appeal, either under the appellate procedure now in effect or hereafter adopted.

Action: Since Resolution 6-01, which deals with a similar subject, had been referred by the convention to the Board of Directors for study, the delegates decided to refer also this resolution to the Directors for study (17).

To Amend Constitution of LCUSA

RESOLUTION 5-48

(Too late for printing in *Today's Business*)

Special Assignment, President's Report (TB, p. 210)

WHEREAS, A request has come from the Lutheran Council in the U. S. A. in regard to changes in its constitution; and

WHEREAS, These matters belong in the hands of the Board of Directors; therefore be it

Resolved, That this request be referred to the Board

of Directors of the Synod for study and that it report back to the 1973 synodical convention.

Action: *Referred under omnibus resolution to Board of Directors for study and report to the next convention.*

6. HIGHER EDUCATION

To Adopt "Handbook" Changes Regarding Removal from Office (Faculties)

RESOLUTION 6-01

Overture 6-40 (CW, pp. 317-319)

WHEREAS, Resolution 6-37 of the Denver convention (1969) requests the Synod's Board for Higher Education to prepare a revision of *Handbook* sections 6.75, 6.77, 6.81, and 6.83 in consultation with the Commission on Constitutional Matters and with appropriate legal authorities, for the consideration of the next convention and for inclusion in the official *Handbook* of the Synod; therefore be it

Resolved, That the following proposed *Handbook* changes be adopted:

6.75 (No change except to omit parenthetical phrase)

6.77 Removal from Office

a. The Board of Control may decline to renew the appointment of a faculty member without permanent tenure at the time of the expiration of the term of the appointment, in accordance with paragraph 6.53 c.

b. No member of the faculty who has been granted permanent tenure and no member of the faculty without permanent tenure at times other than upon the expiration of the term of his appointment shall be removed from the faculty except for causes hereinafter enumerated and by procedures hereinafter described.

c. The only causes for which a member of the faculty may be removed from office (within the definitions of a and b above), other than honorable retirement, are:

1. professional incompetency;
2. incapacity for the performance of duty because of physical, mental, or emotional disabilities;
3. refusal to cooperate;
4. neglect of or refusal to perform duties of office;
5. conduct unbecoming a Christian;
6. advocacy of false doctrine (Constitution, Article II).

6.78 Procedure re Conduct Unbecoming a Christian or Advocacy of False Doctrine

a. If any person desires to bring a complaint of conduct unbecoming a Christian or advocacy of false doctrine against any member of the faculty of an educational institution of the Synod, he shall first in a spirit of Christian love communicate directly with the person against whom he has a complaint and attempt to find a peaceful and amiable resolution of the matter.

b. If this procedure fails and if the complainant desires to pursue the matter, he shall bring his complaint in writing to the president of the institution and request his assistance in bringing about a resolution of the matter. Complaints against the

president of the institution shall be brought in writing to the chairman of the Board of Control.

c. If also this procedure fails, the complainant may formally request the president of the institution, as the executive officer of the Board of Control, to convey his complaint as a formal charge to the Board of Control. The president is required to convey the complaint to the next regularly scheduled meeting of the Board of Control. He shall notify the accused person of the identity of the complainant and the nature of the charges which have been brought and provide him with a copy of the evidence which has been submitted.

d. If the complainant is the president of the institution, he shall bring his complaint directly to the Board of Control, but only after he has communicated directly with the person against whom he has a complaint and has attempted to bring about a peaceful resolution of the matter. The president shall provide the accused with a copy of the complaint and of the supporting evidence.

e. After receiving the complaint, the Board of Control shall decide whether to proceed with a further investigation of the matter or to request the assistance of other persons to resolve the matter or, for lack of sufficient substance to the complaint or to the evidence presented, to drop the complaint.

f. The Board of Control may request the complainant(s) to meet with it with the purpose of bringing about a peaceful resolution. The complainant(s) shall have the privilege of being accompanied by counsel of choice.

g. The Board of Control shall request the person against whom a complaint has been made to meet with it. The purpose of this meeting shall be to seek a peaceful resolution of the issue. The person complained against shall have the privilege of being accompanied by counsel of choice.

h. If the Board of Control decides by formal vote to charge a member of the faculty with a cause for which he may be removed from the faculty, it shall first direct the executive officer to cause the faculty hearings committee to be convened and to hold a hearing with respect to the validity of the charge which has been made. This requirement shall be in force whether the person complained against does or does not have permanent tenure (except that the Board of Control may resolve not to renew the contract of a nontenure faculty member without formal statement of cause upon the expiration of his contract period).

i. Not less than two weeks prior to the date set for the hearing, the president of the institution shall send copies of a formal communication to the accused and to the chairman of the faculty hearings committee containing (a) a statement of the charge or charges, (b) a summary of the evidence on which the charges are based, (c) a statement that the faculty hearings committee will conduct a hearing and that the time and place thereof shall be determined by the hearings committee, (d) a formal invitation to the accused to attend the hearing, and (e) a statement to the accused that he is entitled to counsel.

j. Not less than one week prior to the date set for the hearing, the accused shall submit to the president and to the hearings committee his written answer to the charges or he shall state that he desires no hearing to be held.

k. If the accused fails to answer the president's statement of charges or states that he desires no hearing to be held, the hearings committee shall consider whether the grounds stated constitute adequate cause for dismissal and, in its discretion, may independently investigate the truth of the charges.

l. If a hearing is held, it shall be private. However, the president or his representative, and the accused and his advisers shall have the right to be

present at the hearing at all times. Opportunity for cross-examination shall be afforded.

m. The hearings committee shall forward its findings to the accused, to the president, and to the Board of Control.

n. After the findings of the hearings committee have been conveyed to the Board of Control, the Board of Control, after hearing whatever additional witnesses it may desire to hear and investigating all pertinent evidence, shall render a decision. This decision shall in no case be rendered without giving the accused a personal hearing, with right of counsel, and with adequate opportunity for the preparation of a response to the charge.

o. If the decision of the Board of Control is that the accused is to be removed from the faculty, the Board of Control shall formally, in writing, notify the accused that his appointment to the faculty is being terminated and shall specify the effective date of the termination.

6.79 Procedure re Other Causes

a. If a member of the faculty is to be formally charged with professional incompetency, incapacity for the performance of duty because of physical, mental, or emotional disabilities, refusal to cooperate, or neglect of, or refusal to perform, duties of office, with the intent that he be removed from office, the complainant shall in every case be the president of the institution.

b. In such cases the necessary procedures shall include all procedures enumerated in 6.78, d through o.

6.80 Appeal

a. When a faculty member has been officially notified that his appointment to the faculty is being terminated for cause, he may, within 30 days of the day on which he received official notice of the termination, file an appeal with the Board for Higher Education. The appeal to the Board for Higher Education shall be based on the record, and shall not be a hearing *de novo*.

b. If the Board for Higher Education concurs with the Board of Control, it shall so notify both the Board of Control and the accused. If the Board for Higher Education finds that the Board of Control erred in its procedure or conclusions, it shall remand the case to the Board of Control for a re-hearing or other appropriate action.

c. If the Board of Control shall resolve to drop a complaint against a faculty member or if it renders a decision not to remove an accused person from his faculty position, the complainant shall have no recourse, except that if the accused is a pastor or teacher and the charge is one for which the accused may be expelled from the Synod, the complainant may file a complaint with the appropriate District President, and thereafter follow the procedures outlined in *Handbook* 5.31 (p. 112) even involving the synodical President if necessary.

6.79 (The number only of existing 6.79 should be changed to 6.83.)

6.81 (Delete)

6.83 (Delete)

6.59 Faculty Organization and Meetings

f. The faculty shall elect a standing hearings committee (see 6.78 h) or assign the functions of such a committee to another standing committee.

Action: *Referred to Board of Directors for further study (17).*

(This action was proposed by the floor committee chairman. Before acting, the delegates resolved to hear the Executive Secretary of the Board for Higher Education. After the motion had carried to refer this resolution, the convention heard a protest from the floor against open-ended intimations. A delegate made a motion for a rising vote of re-

pentance for making or listening to allegations against fellow Christians. Many stood when the affirmative was called. The negative was not called.)

To Continue St. John's College, Winfield

RESOLUTION 6-02

Overtures 6-30, 6-87—6-136 (CW, pp. 315, 328—339)

WHEREAS, The Synod must and should at various times study our program of higher education, taking into consideration rising costs, needs, etc.; and

WHEREAS, The Board for Higher Education has expressed its intention to consolidate St. John's College, Winfield, Kansas, with other area synodical schools; and

WHEREAS, The Board for Higher Education in its recommendation to consolidate Winfield with other existing colleges states that this recommendation has not been adopted by the local Board of Control, nor presented to the synodical Board of Directors, and the Council of Presidents for their approval as specified in the synodical *Handbook*, thus indicating that a final disposition of the issue has not been made; therefore be it

Resolved, That St. John's College be encouraged to continue its present curricular offerings and programs on its campus in Winfield, Kansas, and that such offerings and programs be mutually reviewed by the Board of Control of St. John's College and the Board for Higher Education for the purpose of evaluating and projecting alterations and changes; and be it also

Resolved, That the Board for Higher Education and the Boards of Control of St. John's College, Winfield, Kansas, St. Paul's College of Concordia, Missouri, and Concordia College of Austin, Texas, meet together to determine the needs of the geographic area served by these colleges and to employ the procedures by which these needs and the objectives of Christian higher education for the kingdom of God in our Synod may be met.

Action: *Adopted (3).*

To Appoint Board for Higher Education

RESOLUTION 6-03

Overtures 6-22—6-24 (CW, pp. 313—314)

WHEREAS, The present procedure of appointing members to the Board for Higher Education has proven satisfactory; therefore be it

Resolved, That Overtures 6-22, 6-23, and 6-24 respectfully be declined.

Action: *Withdrawn by committee (8).*

(See Resolution 4-35.)

To Train Additional Black Clergy

RESOLUTION 6-04

Overtures 6-44, 6-49 (CW, pp. 319, 320)

WHEREAS, The Synod recognizes the need for additional well-trained black clergy; and

WHEREAS, An effective ministry requires adequate formal training as well as field work; and

WHEREAS, Apprentice training fails to provide fully adequate training for an effective ministry; therefore be it

Resolved, That Overtures 6-44 and 6-49 respectfully be declined; and be it also

Resolved, That the Board for Higher Education be urged to implement immediately a special program of training for such ministry at existing synodical schools, especially at Alabama Lutheran Academy and College at Selma, Alabama.

Action: *Adopted* (3).

To Decline Overture 6-26 (Terms of Board of Control Members)

RESOLUTION 6-05

Overture 6-26 (CW, p. 314)

WHEREAS, Synod's *Handbook* 2.07 b already states, "... members of all synodical boards shall be ineligible for reelection or reappointment to the same board after serving a total of three complete terms . . . ;" and

WHEREAS, This *Handbook* provision is considered to be adequate; therefore be it

Resolved, That Overture 6-26 respectfully be declined.

Action: *Adopted* (3).

To Limit Faculty Committees

RESOLUTION 6-06

Overtures 6-42, 6-50 (CW, pp. 317, 321)

WHEREAS, Faculty committees do not establish policy, but only recommend policy; and

WHEREAS, Faculties and Boards of Control may wish to secure suggestions from students through faculty committees in which students hold membership; therefore be it

Resolved, That Overtures 6-42 and 6-50 respectfully be declined; and be it also

Resolved, That our synodical schools be encouraged to continue to invite representatives of the student body to serve on faculty committees where this is desirable.

Action: *Adopted* (3).

To Retain Present Procedures for Electing Presidents of Synodical Schools

RESOLUTION 6-07

Overtures 6-34—6-37 (CW, pp. 316—317)

WHEREAS, The synodical *Handbook* permits the faculty committee in the election of a president to furnish to electors biographical sketches on candidates prior to

the meeting of the electors and also permits the electors the right to interview the candidates; and

WHEREAS, The *Handbook* (6.117) allows for amending the list of candidates suggested by the faculty committee, by mutual consent with the electors; and

WHEREAS, The *Handbook* allows the electors to reject the list submitted by the faculty committee and to request additional names; therefore be it

Resolved, That the request to adopt a new method of electing college presidents be respectfully declined; and be it also

Resolved, That electors be encouraged to take advantage of avenues open to them; to study biographical data prior to the meeting of the electors; to take sufficient time to interview candidates; and to consult with the faculty committee for amending the list by mutual consent before the election takes place.

Action: *Adopted* (13).

(After considerable discussion in Session 3 a motion to recommit failed. Another motion to recommit with instructions to involve more fully the Board of Control was made in Session 8 and failed in Session 13. Finally, by a standing vote of 381 to 408 an amendment was defeated to substitute for the two resolveds Point 2 of Overture 6-34 which read: "That Section 6.117 of the present *Handbook* be amended to read: '. . . and after due consideration of the recommendations and statements of qualifications submitted by the faculty committee and others on behalf of all nominees, or of objections to any, there shall be elected from the list of candidates nominated by the congregations of Synod, the Board for Higher Education, the Board of Control, and the faculty of the institution the person best qualified. . . .' " It was decided to extend the time until the matter was settled. Shortly thereafter debate was closed and the resolution adopted.)

To Decline Special Evaluation of Board for Higher Education

RESOLUTION 6-08

Overture 6-28 (CW, pp. 314—315)

WHEREAS, The procedures for dealing with the concerns expressed in Overture 6-28 are adequately provided for in the synodical *Handbook*; and

WHEREAS, The work of the Board for Higher Education is reviewed in the regular administrative procedures of the biennial conventions of the Synod and the pertinent floor committee; therefore be it

Resolved, That Overture 6-28 be respectfully declined.

Action: *Adopted* (14).

To Decline Special Study of Synod's Higher Education System

RESOLUTION 6-09

Overture 6-27 (CW, p. 314)

WHEREAS, The Board for Higher Education is constantly evaluating various methods and opportunities for more effective higher education, drawing also on outside experts in higher education; and

WHEREAS, The items called for in Overture 6-27 are covered in the synodical *Handbook* 6.05; and

WHEREAS, The Board for Higher Education is already committed to the Mission Affirmations; therefore be it

Resolved, That Overture 6-27 be respectfully declined.

Action: *Adopted (14).*

To Train and to Certify Lay Ministers

RESOLUTION 6-10

Report 6-03 (CW, p. 286)

WHEREAS, The Committee on Training and Certification of Lay Ministers has continued to meet to facilitate the implementation of the 1969 convention Resolution 6-25 (*Handbook* 4.101, 4.103); and

WHEREAS, The committee concludes that it is now possible to establish guidelines and procedures for the preparation, qualification, and supervision of licensed lay ministers; therefore be it

Resolved, That the following requests of the committee be approved (cf. CW, p. 286, Report 6-03, Nos. 1-6):

1. That the Synod authorize the creation of a board for the training, certification, and licensing of lay ministers, consisting of one District President, one parish pastor, one member of a synodical seminary faculty, one member representing the Lutheran Lay Training Institute, a Vice-President of the Synod who shall serve as chairman, and, in an advisory and nonvoting capacity, the executive secretary of the Board for Higher Education or his representative.

Since the function of the colloquy board for lay ministers is an extension of the present function of the Lutheran Lay Training Institute, the board shall work in harmony and cooperation with the institute.

2. That the voting members of this board be elected with overlapping terms by the Council of Presidents.

3. That this board be authorized to formulate appropriate bylaws to replace *Handbook* 4.103, pursuant to the resolution of the Synod and consonant with its Constitution, structure, and approved procedures, in consultation with the Commission on Constitutional Matters, for submission to the next convention.

4. That this board be empowered and charged with the responsibility of screening and accepting applicants; assigning them additional educational experiences either at a college or seminary or in nonacademic or noninstitutional settings, as may be indicated; examining or otherwise determining the qualifications of candidates; and finally recommending them to the Council of Presidents for certification and licensing.

5. That this board be empowered, with the approval of the Board of Directors, to engage full-time or part-time staff (director of studies) as conditions may warrant and require.

6. That this board be empowered and required to formulate and present to the Council of Presidents for

approval general policies governing the procedures of recommendation, certification, licensure, commissioning, placement, supervision, and the like; and be it also

Resolved, That the board do all in its power to encourage ministers particularly for part-time nonsalaried service.

Action: *Adopted as amended (14).*

(Amendment: the last resolved.)

To Build Irvine Now

RESOLUTION 6-11

**Overtures 6-29, 6-52-6-86, 6-137
(CW, pp. 315, 321-328, 339)**

WHEREAS, The Synod has purchased land in Irvine, California, designated for use as a site for a synodical college and has completed architectural drawings for the proposed school; and

WHEREAS, Both the 1962 and 1965 synodical conventions have committed the Synod to construction and opening of this college; and

WHEREAS, The 1967 and the 1969 conventions of the Synod instructed the Board for Higher Education to make a final restudy of the whole matter of higher education on the West Coast, and this complete study reaffirmed that a new 4-year school is needed; and the best possible place for it is the Irvine site; and

WHEREAS, This report was also approved by the Council of Presidents and the Synod's Board of Directors; and

WHEREAS, The Southern California District offers a strong base for the school both in areas of recruitment and finances and has enthusiastically supported the establishment of this school, and has pledged financial support; and

WHEREAS, The Board for Higher Education study recommends that California Concordia College of Oakland be closed in 1972, which, if done without opening the Irvine school, would leave this immense and very populous section of the country and of the Synod with no synodical school at all; therefore be it

Resolved, That construction of a four-year college on the Irvine site in California be started immediately so that minimal facilities are constructed at an initial cost to the Synod of approximately \$2,000,000, enabling the school to be opened in September 1973; and be it further

Resolved, That the Synod continue to use the facilities of California Concordia College until they are no longer needed; and be it further

Resolved, That both the Southern California and the California and Nevada Districts be authorized and encouraged to initiate a special fund-raising program to assist in the construction of the college; and be it further

Resolved, That the Board of Control at Irvine, together with the other electors, be authorized to call a president immediately; and be it finally

Resolved, To commend both the Southern California and the California and Nevada Districts for their united efforts toward the establishment of a 4-year college in California.

Action: *Adopted as amended (7).*

(Permission was granted by the assembly to submit the Irvine resolution even though another matter from Committee 6 was still pending. A time limitation of one minute per speaker for a maximum of ten minutes was moved and adopted. The resolution was amended by the insertion of the second resolved. Another amendment was defeated to call a president who would serve the present institution and guide its development into a 4-year program at Irvine.)

To Adopt Board for Higher Education Recommendation re Oakland

RESOLUTION 6-12

Overtures 6-29, 6-52—6-86, 6-137
(*CW*, pp. 315, 321—328, 339)

WHEREAS, The Board for Higher Education after final restudy of higher education on the West Coast (December 1970) recommends to close the existing institution at Oakland in June 1972; therefore be it

Resolved, That the recommendation of the Board for Higher Education be adopted, except that the date for closing be postponed to June 1973.

Action: *Withdrawn by the committee as a result of the adoption of an amendment to Res. 6-11 (16).*

To Decline to Establish a Board of Examiners

RESOLUTION 6-13

Overtures 6-31, 6-32, 6-33 (*CW*, pp. 315—316)

WHEREAS, Our current arrangements for the determination of eligibility of pastoral candidates for a call are considered satisfactory; therefore be it

Resolved, That Overtures 6-31, 6-32, and 6-33 respectfully be declined.

Action: *Adopted (17).*

To Study Innovative Educational Programs

RESOLUTION 6-14

Overtures 6-51, 7-08 (*CW*, pp. 321, 369)

WHEREAS, The concerns expressed in Overtures 6-51 and 7-08 have been carefully considered and are being studied by the Board for Higher Education; therefore be it

Resolved, That these overtures be referred to the Board for Higher Education for further study.

Action: *Adopted (17).*

To Refer Overture 6-25 to Floor Committee 5

RESOLUTION 6-15

Overture 6-25 (*CW*, p. 314)

WHEREAS, Overture 6-25 deals with constitutional concerns; therefore be it

Resolved, That this overture be referred to the Floor Committee on Constitutional Matters.

Action: *Withdrawn by committee (16).*

(See Res. 5-16.)

To Refer Recommendations of Synodical Schools to Board for Higher Education

RESOLUTION 6-16

Reports 6-01 — 6-21 (*CW*, pp. 277—313)

WHEREAS, The reports of the synodical schools reveal that God is continuing to bless the Synod's program of higher education richly; therefore be it

Resolved, That the Synod express its thanks to God for the blessings bestowed; and be it further

Resolved, That we recognize the faithful service rendered by members of the boards of control, faculties, and staffs of the synodical schools; and be it finally

Resolved, That the recommendations contained therein, as well as in the minority report of the Board of Control of Concordia Teachers College, River Forest, Illinois, be considered for action as quickly as possible by the Board for Higher Education in consultation with the respective boards of control.

Minority Report

The undersigned, a minority of the floor committee appointed for Higher Education, not agreeing completely with the majority, desires to express a view in this case as follows:

WHEREAS, Matters of grave consequence with regard to the operation of Concordia Teachers College, River Forest, were heard and examined by the committee; and

WHEREAS, In the opinion of the undersigned, concerns were found to have merit and in need of immediate attention as heard through the testimony of one half of the elected members of the Board of Control of Concordia Teachers College, River Forest; therefore be it

Resolved, That the matter not merely be considered by the Board for Higher Education and Board of Control, but rather that the Board for Higher Education in cooperation with the President of the Synod take immediate steps to further analyze the necessary required actions, and implement appropriate measures.

ARTHUR KENNING

Action: *After allowing a member of the floor committee to append his minority report, the convention adopted Resolution 6-16 (14).*

(After permission to append the minority report had been granted by a motion made, seconded, and carried, a motion was made to amend the resolution by substituting wording

of the minority report for the part of the third resolved to make it read: "... be considered and that the Board for Higher Education in cooperation with the President of the Synod take immediate steps to further analyze the necessary required actions, and implement appropriate measures." This amendment failed to carry in a rather close vote.)

To Express Appreciation for Work of the Board for Higher Education

RESOLUTION 6-17

Report 6-01 (CW, pp. 277—284)

WHEREAS, The report of the Board for Higher Education reveals a broad perspective and intelligent study and analysis of the Synod's program of higher education; therefore be it

Resolved, That the Synod express appreciation for the conscientious service rendered again during this biennium by the members and the staff of the Board for Higher Education.

Action: Adopted (14).

To Receive Report of the Committee on Colloquies

RESOLUTION 6-18

Report 6-02 (CW, p. 284)

WHEREAS, The report of the Committee on Colloquies demonstrates that a number of pastors and teachers have entered the professional ministry of the Word through the colloquy procedure; therefore be it

Resolved, That we receive this report with gratitude and thanks to God.

Action: Adopted (14).

To Raise Faculty Salaries

RESOLUTION 6-19

Overture 6-41 (CW, p. 319)

WHEREAS, The Lutheran Church — Missouri Synod has been and is now blessed with outstanding teachers and professors in seminaries, teachers colleges, and preparatory schools; and

WHEREAS, The future of our beloved Synod depends in great measure on the quality of the instruction our students receive at the various campuses; and

WHEREAS, Salary scales are a weighty factor in obtaining qualified men who have had parish experience for campus work; and

WHEREAS, Salary scales for faculty personnel have been inadequate for many years; and

WHEREAS, Adequate action has not been taken despite approved synodical resolutions at the New York and Denver conventions; therefore be it

Resolved, That the Synod take action at the 1971 convention to implement Resolution 6-11, New York, 1967, and Resolution 6-12, Denver, 1969; and be it also

Resolved, That the Synod take action to raise salary schedules of the faculties to levels in keeping with their responsibilities and positions by giving priority in the allocation of synodical expenditures.

Action: Adopted (16).

To Establish Theological Chair (LCMS) at Lutheran Theological Seminary, Saskatoon, Saskatchewan

RESOLUTION 6-20

Overture 6-43 (CW, p. 319)

WHEREAS, There is a definite advantage in training Canadian pastors in Canada; and

WHEREAS, The Lutheran Theological Seminary in Saskatoon, Saskatchewan, Canada (jointly operated by the Evangelical Lutheran Church of Canada and the Lutheran Church in America, Canada Section), welcomes the placement of professors from The Lutheran Church — Missouri Synod on its faculty; and

WHEREAS, The Manitoba and Saskatchewan District has requested its Board of Directors to petition the Board of Directors of The Lutheran Church — Missouri Synod to consider the possibility of establishing a chair of theology at Lutheran Theological Seminary, Saskatoon; and

WHEREAS, The plan has been reviewed by the Synod's Commission on Theology and Church Relations, and the Commission has found it theologically unobjectionable (Report 2-01, CW, p. 34); therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention at Milwaukee, authorize the establishment of a theological chair on the faculty of Lutheran Theological Seminary, Saskatoon, Canada; and be it further

Resolved, That the Synod's Board for Higher Education be encouraged to implement this resolution if financially feasible.

Action: Adopted (16).

(A motion to defer action until the 1973 convention failed by a narrow margin, 385 to 400.)

To Require Field Service of Seminary Faculty Members

RESOLUTION 6-21

Overture 6-38 (CW, p. 317)

WHEREAS, Our church has always insisted that our pastors be trained to serve all the ongoing needs of the members of our many parishes; and

WHEREAS, The professors of our seminaries, in striving to train men to meet these needs and to equip the saints, give direction and guidance to our seminarians regarding church practice and customs to meet a turbulent and changing world; therefore be it

Resolved, That our faculty members in all depart-

ments be assigned selected parishes or agencies in the field to update their attitudes and methods; and be it also

Resolved, That this matter be referred to the Board for Higher Education with the instruction to present to the next convention in 1973 a plan of implementation for field service of all seminary faculty members at regular intervals.

Action: *Adopted (16).*

To Refer College and Seminary Support Program to the Board for Higher Education

RESOLUTION 6-22

Overture 6-48 (CW, p. 320)

WHEREAS, Overture 6-48 expresses valid concerns for financial support for synodical colleges and seminaries; and

WHEREAS, These concerns demand serious study, the ramifications of which are beyond the scope of the Floor Committee for Higher Education; therefore be it

Resolved, That the matter be referred to the Board for Higher Education for study during the next biennium.

Action: *Adopted (16).*

To Decline to Determine Manner of Appointment of Faculty Members

RESOLUTION 6-23

Overture 6-39 (CW, p. 317)

WHEREAS, The concern expressed in Overture 6-39 is adequately covered in the Synod's *Handbook* (6-53); therefore be it

Resolved, That Overture 6-39 respectfully be declined.

Action: *Adopted (16).*

To Provide for Ecumenical Exposure in Theological Education

RESOLUTION 6-24

Overture 6-45 (CW, p. 320)

WHEREAS, Students in synodical colleges and seminaries are at the present time being provided opportunities for exposure to ecumenical theological education; and

WHEREAS, The program may offer opportunities for further implementation; therefore be it

Resolved, That the Board for Higher Education be encouraged to arrange for such implementation where possible.

Action: *Adopted (16).*

To Provide Student Aid for Minority Groups

RESOLUTION 6-25

Overture 6-47 (CW, p. 320)

WHEREAS, The need for young people for the professional ministries of The Lutheran Church — Missouri Synod in minority race communities continues to grow; and

WHEREAS, The ministries to and with the minority communities often demand, in these days of growing racial and ethnic solidarity, that these professional ministries be of the same racial and ethnic background of the people of God in these communities, as recognized by Resolution 9-22 of the 1969 Denver convention; and

WHEREAS, The financial resources of minority individuals, their families, and their congregations are often severely limited; therefore be it

Resolved, That The Lutheran Church — Missouri Synod in this convention assembled instruct the Board of Directors of the Synod to encourage all Districts and their congregations to make known publicly their desire and readiness to make available their student aid fund to members of minority groups who express the desire to enter the professional ministries of our Synod; and be it further

Resolved, That the Board of Directors of the Synod be encouraged to establish a student aid fund of \$75,000 annually administered by the Board for Higher Education for the particular use of minority groups; and be it finally

Resolved, That one-third ($\frac{1}{3}$) of this fund be provided the Board of Control of Alabama Lutheran Academy and College for the use of students at our synodical school in Selma, Alabama.

Action: *Adopted (16).*

(The assembly ruled that a proposed amendment did not apply and was therefore out of order. Another amendment to strike the words "be encouraged to" in the second resolved was defeated.)

To Study Draft Exemption Status of Missouri Synod Seminarians Training at Nonsynodical Schools of Theology

RESOLUTION 6-26

Overture 6-46 (CW, p. 320)

WHEREAS, The legal ramifications of obtaining draft exemption for theological students at nonsynodical schools are beyond the scope of the Floor Committee for Higher Education; therefore be it

Resolved, That the Board for Higher Education study the issue, and produce and publish guidelines for action throughout the Synod.

Action: *Adopted (16).*

7. PARISH SERVICES AND YOUTH

To Accept and Implement the Report of the Commission for Services to the Mentally Retarded

RESOLUTION 7-01

Report 7-03 (CW, pp. 366—368)

WHEREAS, The labors of the Commission for Services to the Mentally Retarded have been blessed with signal success; and

WHEREAS, This field of service continues to present new opportunities and challenges to the ministry of the Gospel; therefore be it

Resolved, That the convention accept with gratitude the report of this commission as it appears in the *Convention Workbook*, that it commend the commission for its leadership, and that it encourage the commission to continue its devotion to its increasing task; and be it further

Resolved, That the convention gratefully acknowledge the generous participation of God's people in the His Too Crusade and appeal for their continued support; and be it further

Resolved, That the convention support the commission in its efforts to carry forward an informational program on its work to the District and parish levels; and be it further

Resolved, That the convention encourage the colleges and seminaries of the church to offer curricular opportunities in the field of special education; and be it finally

Resolved, That the convention urge the Board of Directors of the Synod to remain aware of developments in the work of the commission and concerned about the financial support of this ministry.

Action: Adopted (4).

To Accept the Report of the Board of Youth Ministry

RESOLUTION 7-02

Report 7-02 (CW, pp. 363—366)

Resolved, That the convention accept the report of the Board of Youth Ministry, commending the board for the directions it has set for ministry, and encouraging it to facilitate the implementation of its outlined priorities and to continue faithfully in the fulfillment of its purposes as stated in the synodical *Handbook* (7.61); and be it further

Resolved, That Districts and congregations of the Synod also be encouraged to strengthen their efforts in ministry with youth, and to cooperate with the Board of Youth Ministry in a positive and dynamic response in the power of Christ to the concerns that youth have expressed.

Action: Adopted (14).

To Recognize and Encourage Youth Representation at Conventions

RESOLUTION 7-03

Report 7-02 (CW, pp. 663—666)

WHEREAS, The representation and participation of youth at conventions of The Lutheran Church—Missouri Synod is growing; and

WHEREAS, This participation is proving beneficial not only to youth, but to the entire church; therefore be it

Resolved, That the convention express its appreciation for the calibre of young people who have come to this convention and for the contribution they have made to our gathering; and be it further

Resolved, That the convention express its gratitude to the Districts and to the colleges and seminaries who made it possible financially for youth representatives to attend the convention as well as to participate in the pre-convention sessions; and be it finally

Resolved, That all Districts of Synod be encouraged to make possible such full participation of youth representatives at synodical conventions.

Action: Adopted (12).

To Urge Congregations to Extend Voting Privileges to All Members Who Are 18 Years of Age

RESOLUTION 7-04

Report 7-02 (CW, p. 366)

WHEREAS, The church is seeking to include youth in the lifestream of the church at all levels of activity; and

WHEREAS, The conditioning of youth to greater responsibility at an increasingly early age has led to the decision to reduce the voting age in the United States to 18 years; and

WHEREAS, Some congregations have already lowered the voting age to include more youthful members in decision-making roles and have reported a grateful and eager response on the part of youth; therefore be it

Resolved, That this convention urge all congregations of the Synod that have not done so to lower the voting age to 18 years if and to the extent possible under applicable state law.

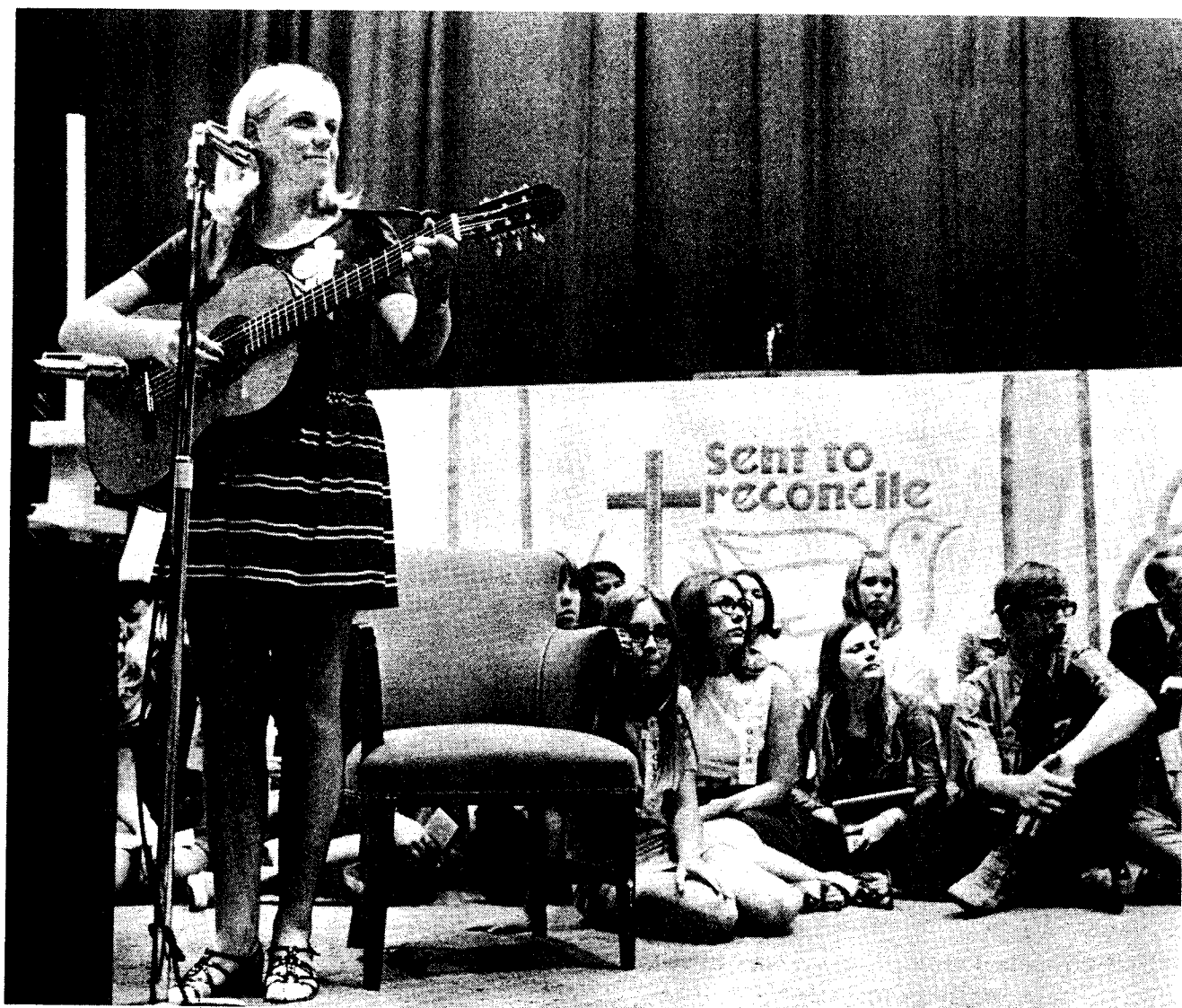
Action: Adopted (5).

To Adjust and Equalize Salary Base for Teachers

RESOLUTION 7-05

Report 7-01, Recommendation 7; Overtures 7-10—7-15 (CW, pp. 350, 369—371)

WHEREAS, All members of the teaching ministry are gifts of God to the church and as such should receive an appreciative response which includes appropriate salaries; and



"We have a song to sing"

WHEREAS, Salaries of teachers are often less than their professional training, competence, and dedication would suggest; and

WHEREAS, The teacher salary study compiled by the Board of Parish Education of The Lutheran Church — Missouri Synod in 1970 clearly demonstrates a significant differential in salaries paid to men and women; and

WHEREAS, Civil policy discourages salary discrimination on the basis of sex; therefore be it

Resolved, That the Synod joyfully commend congregations which have maintained appropriate salaries for all of their teachers; and be it further

Resolved, That the Synod thank the Board of Parish Education for the 1970 teacher salary study; and be it further

Resolved, That the Synod instruct District officials to encourage congregations to implement recommendations

of the 1970 teacher salary study (CW, pp. 347—349); and be it finally

Resolved, That congregations be encouraged to give serious consideration to equalization of the salary base for men and women teachers.

Action: Adopted (4).

To Implement Board of Parish Education Suggestions

RESOLUTION 7-06

Report 7-01 (CW, pp. 352—359)

WHEREAS, The Board of Parish Education is directed through its departments to provide guidelines for congregations in their educational ministry; and

WHEREAS, Many significant educational helps are embodied in the reports of the five following departments:

Lutheran Elementary and Secondary Schools; Sunday, Weekday, and Summer Schools; Youth Ministry; Adult Education; and Family Life Education; therefore be it

Resolved, That the convention accept the reports of the five departments of the Board of Parish Education as included in the *Convention Workbook* (pp. 352—359); and be it further

Resolved, That the convention commend the departments of the Board of Parish Education for services provided to the Synod; and be it finally

Resolved, That congregations of the Synod be urged to seek ways of implementing suggested actions included in the departmental reports.

Action: *Adopted* (5).

(Committee added "be urged to" in last resolved.)

To Encourage Young Adult Programs

RESOLUTION 7-07

Overture 7-22 (CW, pp. 372—373)

WHEREAS, We recognize the valid concerns expressed regarding Lutheran young adult groups; and

WHEREAS, We support the goals and commend the program outlined in Overture 7-22; therefore be it

Resolved, That the convention encourage all Lutheran young adult groups throughout the Synod to open avenues of communication between such youth groups and with the Board of Youth Ministry to assist in coordinating the development of young adult groups and programs.

Action: *Adopted* (5).

To Strive for More Equitable Representation on Synodical Boards and Committees

RESOLUTION 7-08

Overture 7-23 (CW, p. 373)

WHEREAS, We are sympathetic to the concern for geographical distribution on the Board of Youth Ministry and also on other synodical boards and committees; and

WHEREAS, We recognize the need also to represent on boards and committees of the Synod the proportionate numerical strength of our membership in many areas; therefore be it

Resolved, That the Committee for Convention Nominations be requested to bear in mind these concerns of the Synod.

Action: *Adopted* (5).

(See also Res. 4-05.)

To Continue Emphasis on Christian Education for All Age Levels

RESOLUTION 7-09

Report 7-01; Overture 7-09 (CW, pp. 349, 369)

WHEREAS, The Denver convention of 1969 asserted in

Resolution 7-01 "That Christian education, understood as the communication of God's edifying Word, is essential to the life of the church and is the primary process and the fundamental activity of the church in mission and the basic means for church renewal"; and

WHEREAS, The same convention, in Resolution 7-03 urged every congregation "to develop a variety of meaningful learning settings and experiences for all age levels"; therefore be it

Resolved, That all congregations be urged to continue their efforts of expanding and improving their programs of Christian education for the dual purpose of winning children, youth, and adults for Christ, and of equipping them for God's mission; and be it further

Resolved, That all congregations be encouraged to provide more time for Christian education for children and youth not attending parochial schools particularly by conducting weekday schools for nursery to grade 12 levels; and be it further

Resolved, That all congregations be requested to expand also their adult education efforts, giving special attention to both Sunday morning and weekday Christian growth possibilities; and be it finally

Resolved, That Synod instruct those whose responsibilities are involved in the areas identified in the other recommendations of Overture 7-09 to give sympathetic consideration to the concerns expressed.

Action: *Adopted* (5).

To Encourage Greater Utilization of Professional Leadership

RESOLUTION 7-10

Report 7-01, Rec. 2, 3, 4, 5 (CW, p. 349)

WHEREAS, The men and women serving in the teaching ministry of the church represent a unique resource for the communication of the Gospel in the parish; and

WHEREAS, The emerging role of director of Christian education offers further possibilities for effective leadership in the educational ministry of the church; and

WHEREAS, Public school teachers holding membership in congregations represent a potential source of Christian witness for both parish and community; therefore be it

Resolved, That congregations recognize all professional educators in their midst as distinct gifts of God for the nurturing of His people; and be it further

Resolved, That congregations be urged to use wisely the resources of their professional workers in the total educational ministry of the church; and be it further

Resolved, That congregations desiring additional administrative leadership in their educational ministry be encouraged to consider the calling of a director of Christian education; and be it finally

Resolved, That congregations be encouraged to support in-service training for professional leadership by means of verbal encouragement and financial assistance.

Action: *Adopted* (5).

To Develop Model Urban Educational Center**RESOLUTION 7-11****Overture 7-06 (CW, p. 368)**

WHEREAS, Current population trends and census data indicate increased urbanization by minority groups such as Afro-Americans, Latin-Americans, and Appalachian whites; and

WHEREAS, The inner city may now be identified as a unique mission field in one's own "backyard"; therefore be it

Resolved, That the Synod instruct its Board of Directors to give priority to providing for the development of plans for model urban education centers; and be it further

Resolved, That the Synod encourage the Board of Directors to involve representatives of the appropriate boards, commissions, Districts, parishes, and existing urban education projects in the development of such plans; and be it finally

Resolved, That the Districts and congregations of the Synod be encouraged to cooperate as fully as possible in the development, administration, and evaluation of effective model urban education centers.

Action: *Adopted (5).*

To Encourage Continued Support for the Parochial School**RESOLUTION 7-12****Overture 7-07 (CW, pp. 368—369)**

WHEREAS, One of the objectives of The Lutheran Church — Missouri Synod is "the furtherance of Christian parochial schools" (Constitution of The Lutheran Church — Missouri Synod, Article III, 6); and

WHEREAS, Another of the objectives of the church is "the training of ministers and teachers for service in the Evangelical Lutheran Church (Constitution, Article III, 3); and

WHEREAS, The parochial schools and members of the teaching ministry of the church continue to be a source of rich blessing to many people; therefore be it

Resolved, That congregations with parochial schools be commended for their deep commitment to the spiritual nurture of children and youth; and be it further

Resolved, That congregations maintaining parochial schools be encouraged to utilize facilities and staff to the fullest possible extent in the total educational ministry of the church; and be it further

Resolved, That congregations without parochial schools be urged to consider this agency as a significant option in their educational ministry; and be it finally

Resolved, That the convention decline Overture 7-07.

Action: *Adopted (5).*

To Commend Leonard Ramming for Years of Service to Youth**RESOLUTION 7-13****Report 7-02 (CW, pp. 363—366)**

WHEREAS, The history of youth ministry in The Lutheran Church — Missouri Synod reflects God's use of qualified and faithful leaders who have offered time, talent, and energy to this ministry; and

WHEREAS, Leonard Ramming is completing 35 years of service in youth ministry on the District and synodical level; therefore be it

Resolved, That the convention recognize with thanksgiving to God the services in youth ministry offered by Mr. Leonard Ramming and the blessings which this has brought to our church.

Action: *Adopted (5).*

To Adopt Statement re Walther League**RESOLUTION 7-14**

Action: *Withdrawn by committee and replaced by Res. 7-15.*

To Adopt Statement re Walther League and to Decline Overture 7-19**RESOLUTION 7-15****Overture 7-19 (CW, p. 372)***Statement re Walther League*

The Walther League, now constituted as a youth-led and issue-oriented ministry, exemplifies the spirit of Christian youth in many modern families: anxious to maintain the propriety and also the security of the child-parent relationship, yet insistent that it be recognized and accepted as a developing personality, individual, and individually responsible under God, within the family group. We recognize as legitimate the statement of purposes of the Walther League in its bylaws, Article II, 2.01: The purposes of the corporation are:

a) To provide opportunities and support for youth-led voluntary services in carrying on the mission of the Christian church among mankind;

b) To provide opportunities and support for the expression of the voice of young people in confronting the problems, concerns and challenges considered important by youth or to youth in this day;

c) To experiment with new forms of youth-led ministries of, with and among young people for the church and the world;

d) To develop and cause to be developed study and action projects, to conduct meetings, to engage salaried and volunteer staff personnel, and to take such other actions considered by its membership and leadership as appropriate to its purposes of service to mankind in the name of Christ;

e) To serve the Lutheran Church as a youth-led ministry within its membership and supportive of its objectives; and

f) To gather, administer and disburse funds in keeping with these purposes.

The Walther League declares that during the process of maturation, self-determination and self-expression regarding the issues of life are important. In its guiding principles, it welcomes the respect and consideration of the parent group and anticipates and hopes for dialog regarding its judgments and activity.

At present the Walther League's concerns for hunger and its causes are valid. They should be acknowledged and appreciated by a parent group that has sometimes been apathetic to the total mission which God has given to all His people. Some of the Walther League's statements and actions, on the other hand, have reflected impetuosity and a lack of experience and maturity. These ought to be noted and dealt with by the church not unilaterally, but in the loving concern of a Christian parent group that is committed to providing guidance to the Walther League. (*Handbook 7.73 e*)

The Walther League is no longer the type of auxiliary organization that is commonly assumed in the traditional sense by the membership of The Lutheran Church—Missouri Synod. It is admittedly different; yet its very structure and its unique emphases demonstrate that it seeks to fulfill a specific role within the total program and ministry of the church and of The Lutheran Church—Missouri Synod.

We believe that the role of the Walther League should be viewed in the context of the church's total character and mission, and that it should be evaluated and responded to accordingly. We also believe that the Walther League should be responsive to the guidance of the parent body. We are convinced, at the same time, that other directions and emphases among our youth should also be recognized and studied to guarantee the full potential of all the youth who are God's gift to the church.

WHEREAS, A question has been raised regarding the status of the Walther League and its relationship to The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the convention adopt this statement regarding the Walther League; and be it further

Resolved, That Overture 7-19 be declined; and be it finally

Resolved, That the Council of Administrators be instructed to define the role and relationship of the Walther League to the Synod and to report to the next convention.

Action: *Adopted as amended (12).*

(Amendment: to substitute "of the Walther League to" for "of auxiliaries in" in the final resolved.

In the original Resolution 7-14 the four paragraphs immediately preceding the whereas had read as follows:

"The Walther League declares the importance, in the process of maturation, for self-determination and self-expression regarding the issues of life. In its statement of pur-

pose it deliberately and considerably absolves The Lutheran Church—Missouri Synod from responsibility for any of the Walther League's faulty and immature decisions and actions. It welcomes, however, the respect and consideration of the parent group and anticipates and hopes for dialog regarding its judgments and activity.

"Many of the Walther League's concerns along with its answers to those concerns are valid and representative of the purpose and the power of Christ among youth—and also among adults. Those concerns and responses should be acknowledged and appreciated by a parent group that has sometimes been apathetic to the total mission which God has given to all His people. Some of the Walther League's judgments and actions, on the other hand, have demonstrated poor judgment and a lack of experience and maturity, and ought to be noted and dealt with by the church not unilaterally, but in the loving and mature quality of a Christian parent group that is committed to the vital, and often difficult role of developer, educator, motivator, and loving disciplinarian.

"The Walther League is no longer the type of auxiliary organization that is commonly assumed in the traditional sense by the membership of The Lutheran Church—Missouri Synod. It is admittedly different; yet its very structure and its unique emphases demonstrate that it seeks to fulfill a specific role within the total program and ministry of the church and of The Lutheran Church—Missouri Synod.

"We believe that the role of the Walther League should be viewed in the context of the church's total character and mission, and that it should be evaluated and responded to accordingly. We are convinced, at the same time, that other directions and emphases among our youth should also be recognized and studied and that other approaches to youthful response and techniques of youth programming should be considered and cultivated within the church to guarantee the full potential of the awakening vitality of all the youth who are God's gift to the church."

To Recognize Dr. Arthur Miller's 25th Year of Service

RESOLUTION 7-16

WHEREAS, Dr. Arthur Miller is completing his 25th year as Executive Secretary for the Board of Parish Education of The Lutheran Church—Missouri Synod, and has been a faithful servant of our Lord and the church throughout these special years of his life; and

WHEREAS, The church has been greatly blessed by the positive and progressive attitudes and approaches fostered in the Parish Education Department throughout these years; therefore be it

Resolved, That the 1971 convention assembled in Milwaukee, Wis., give a rising vote of thanks to Dr. Arthur Miller, and offer our prayers of thanks and praise to God for having given the church this faithful servant.

Action: *Adopted (4).*

To Provide Information on Scholarships

RESOLUTION 7-17

Overture 7-05 (CW, p. 368)

WHEREAS, Many young people see world hunger and environmental pollution making this decade one that will adversely affect their future and that of their children; therefore be it

Resolved, That the Board of Youth Ministry gather a file of information on available scholarships in careers

and professions dealing with hunger or other social and environmental concerns and make such information available to those who seek it; and be it also

Resolved, That congregations be urged to encourage young people with interests in these careers by providing assistance where necessary in securing scholarships for training for these careers and professions.

Action: *Adopted* (12).

To Resolve Certain Concerns Regarding Walther League and Board of Youth Ministry

RESOLUTION 7-18

Overtures 7-16, 7-17, 7-18, 7-20, 7-21, 7-24 (CW, pp. 371—376)

The Floor Committee on Parish Services and Youth noted certain areas of concern which need to be resolved. The committee specifically calls the attention of the convention to the following:

a. Concern for the present program content and direction of the Walther League.

b. Concern that the Walther League is serving only a small minority of the youth of our congregations.

c. Concern that the primary goal of the Walther League should be a Gospel-oriented program of evangelization.

d. Concern for use, in the Walther League, of materials regarded by some as humanistic and secularistic.

e. Concern for the indiscriminate listing and offering of materials by the Board of Youth Ministry. Therefore be it

Resolved, That to these concerns the convention direct the following responses:

a. We ask that the Walther League staff and council be open and responsive to the guidance and experience of the Synod's Board of Youth Ministry.

b. We reaffirm that it is the responsibility of the Board of Youth Ministry to "provide guidance for all forms of interparish ministry among youth developed within the Synod, such as the Walther League, youth-adult groups, and other youth-led movements and associations." (*Handbook*, 7.73 e)

c. We urge the Walther League in the development of its ministry to be mindful of its objectives as stated in the Walther League's statement of purpose, Article II, 2.01 a: "To provide opportunities and support for youth-led voluntary services in carrying on the mission of the Christian church among mankind," and 2.01 e: "To serve The Lutheran Church as a youth-led ministry within its membership and supportive of its objectives."

d. With reference to materials offered by the Walther League:

1. We express dissatisfaction with the approach taken in the newspaper, *Bridge*. In its efforts to call attention to the issues of the day as youth see them,

Bridge evidences an attitude of smugness and self-righteousness that is inconsistent with the Christian spirit and with the Walther League's own call for honesty.

2. We remind the Walther League that the privilege of auxiliary relationship which the league seeks to retain with the church imposes a responsibility on the league for the type of materials it offers and promotes.

e. With reference to materials offered by the Board of Youth Ministry:

1. We recognize that Board of Youth Ministry materials cited have been offered only as possible resources, to be used with sanctified judgment. We, however, recommend that in the listing of resource materials, an evaluation be included.

2. We recognize the difficulty of providing material for the whole scope of youth interests and concerns, and we recognize that much of the new material has been addressed to new emphases and styles, but we encourage the Board of Youth Ministry now to restudy the range of its resources and to increase its offering of Christ-centered and Bible-oriented materials.

3. We encourage the Board of Youth Ministry to include in its resources packet a catalog and review of materials and programs developed by various boards of the Synod and its Districts that pertain to youth ministry. (*Handbook*, 7.73 d)

f. We encourage the congregations of the Synod to communicate to the Board of Youth Ministry the type of help, materials, and resources desired to enable them to foster a responsible ministry with youth.

Action: *Adopted* (14).

(In Session 12 an amendment was voted down to change d, 1 to read: "We express concern with the approach taken in the newspaper *Bridge*. In its efforts to call attention to the crucial issues of the day as youth see them, *Bridge* sometimes uses expressions and forms of communication which are misunderstood and even interpreted as contrary to the Christian purpose of this newspaper.")

In Session 14 another amendment was offered: "Be it finally resolved, that the Synodical President appoint an independent *ad hoc* committee with equal representation of youth and adults to recommend to the Synod those Walther League forms and functions that will be compatible with the results of the study." This failed to carry.

Finally the assembly defeated, 330 to 366, a motion to amend d, 1 to read: "We express dissatisfaction with the tone of moral superiority we detect in some of the articles which appear in the newspaper *Bridge*. At the same time we express appreciation for the many articles which probe a Christian response to the evils of hunger, racism, and war.")

To Accept the Report of the Board of Parish Education

RESOLUTION 7-19

Report 7-01 (CW, pp. 341—363)

Resolved, That the convention accept the report of the Board of Parish Education, commending the board for its continued assistance to parishes, and urging congregations to accept challenges and responsibilities set before them.

Action: *Adopted* (16).

To Recognize Concerns for Mission:Life

RESOLUTION 7-20

Overtures 2-217, 2-242—2-253; Report 7-01 I, B (CW, pp. 109, 117—124, 343—346)

A Statement Regarding Mission:Life

The primary concern of the Mission:Life editors is that the theology, doctrine, and content of all Mission:Life courses, as well as the teaching of them, be in accord with the Holy Scriptures, the Lutheran Confessions, and the officially adopted resolutions of the Synod. To this end they subject their work to not just one but a number of established review procedures, including the critique of official theological reviewers.

In spite of responsible editing of materials prepared by fellow pastors and teachers of the Synod, and careful reading of edited materials by a number of people (including fellow staff members and editors of Concordia Publishing House), matters that are questionable, inadequate, unwise, unclear, misunderstood, or subject to differing opinions are bound to appear and have appeared. We regret the difficulties that certain of the materials have created and also the misunderstandings that may have resulted from the form in which they have appeared.

The editors of the Board of Parish Education readily agree that there is need for corrections and improvements. They stand ready to make revisions at their earliest opportunity in response to valid criticisms. Such revisions will take into account the viewpoints, concerns, criticisms, suggestions, and requests expressed to them or me by any member of the church whom we serve in behalf of Christ and God's mission.

ALLAN JAHSMANN, Executive Editor
Board of Parish Education

Approved by:

Dr. A. C. Miller, Executive Secretary, BPE
Rev. Justus Kretzmann, Chairman, BPE
Rev. Delbert Schulz, Director of Research
and Development, BPE

WHEREAS, The Board of Parish Education has implemented previous convention resolutions (Denver 7-01 and 7-03, especially) by producing the new Mission:Life curriculum; and

WHEREAS, The Mission:Life curriculum has been subject to much criticism, both valid and invalid, with regard to theology and philosophy; and

WHEREAS, The Mission:Life materials are intended to form the basis of the Synod's Christian education program; and

WHEREAS, The executive editor of the Board of Parish Education has stated that "In spite of responsible editing of materials prepared by fellow pastors and teachers of the Synod, and careful reading of edited materials by a number of people (including fellow staff members and editors of Concordia Publishing House), matters that are questionable, inadequate, unwise, un-

clear, misunderstood or subject to differing opinions are bound to appear and have appeared. We regret the difficulties that certain of the materials have created and also the misunderstanding that may have resulted from the form in which they have appeared"; and

WHEREAS, The executive editor of the Board of Parish Education has stated that "the editors of the Board of Parish Education readily agree that there is need for corrections and improvements. They stand ready to make revisions at their earliest opportunity in response to valid criticisms. Such revisions will take into account the viewpoints, concerns, criticisms, suggestions, and requests expressed to them or me by any member of the church whom we serve in behalf of Christ and God's mission"; and

WHEREAS, The parish is ultimately responsible for what is taught in its educational agencies; therefore be it

Resolved, That the Synod commend the Board of Parish Education for its imagination and initiative in the production of Mission:Life materials; and be it further

Resolved, That the Synod instruct the Board of Parish Education "to make revisions at their earliest opportunity in response to valid criticisms"; and be it further

Resolved, That the synodical Board of Doctrinal Review be charged with the responsibility of reviewing immediately the material critically, and that the Board of Parish Education prepare substitute items for those not approved and offer them also to congregations which have already purchased the materials; and be it further

Resolved, That congregations be encouraged to send all evaluations of Mission:Life materials to the Board of Doctrinal Review and the Board of Parish Education for consideration; and be it further

Resolved, That the Synod remind every congregation of its responsibility to evaluate critically all the materials used in its educational program in order that they be soundly Scriptural and that the saving Gospel of Jesus Christ predominate; and be it finally

Resolved, That the Synod urge every congregation to develop the best possible corps of teachers for all age levels in the congregation.

Action: *Adopted (16).*

(This resolution as well as Resolutions 7-21 and 7-22 were presented jointly by Committees 2 and 7. A charge of false doctrine against those disseminating Mission:Life material was ruled out of order by the First Vice-President, who was presiding at the time.)

To Continue to Publish "Life in Christ" Sunday School Materials

RESOLUTION 7-21

Overtures 2-245, 2-246, 2-247, 2-253 (CW, pp. 118—124)

WHEREAS, Not all congregations may be able to use

Mission:Life materials because of staff, facilities, finances, or dissatisfaction with Mission:Life; therefore be it

Resolved, That Concordia Publishing House continue to publish the Life in Christ series along with resource packets.

Action: *Adopted* (16).

To Produce Doctrinally Pure Materials

RESOLUTION 7-22

Overtures 2-242—2-254 (CW, pp. 117—124)

WHEREAS, Article VI, 4 of the Synod's Constitution states that a condition of membership in the Synod is "Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school"; and

WHEREAS, The function of the Board of Parish Education is to assist in every possible manner "the congregations of the Synod in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become ever more effective in the life of the individual Christian and of the congregation" (Bylaw 7.25); and

WHEREAS, The Board of Parish Education shall therefore (among other assignments) "plan and direct the production of textbooks and other printed materials necessary to carry out an effective program of parish education" (Bylaw 7.25 c); therefore be it

Resolved, That we remind the Board of Parish Education of the need for more careful editing and more faithful doctrinal review; and be it also

Resolved, That we pray the guidance of God's Holy Spirit on the Board of Parish Education and its staff as it seeks to produce materials that are in harmony with the Scriptures and its confessional stance and that will fulfill the church's ministry to provide Christ-centered education for all age levels.

Action: *Adopted* (16).

8. EVANGELISM

To Adopt Evangelism Affirmations: Our Commitment to Reconciliation Through Evangelism

RESOLUTION 8-01

In response to Request by President Preus

WHEREAS, The President of the Synod has requested that a series of evangelism affirmations be drafted for consideration by the Synod; therefore be it

Resolved, That the Synod in convention assembled adopt as its own the statement entitled, "Our Commitment to Reconciliation Through Evangelism"; and be it further

Resolved, That we commend the statement to the Synod for use in motivating the people of our Synod to further commitment to evangelism; and be it finally

Resolved, That the Synod in convention express its adoption of the statement by rising and affirming together each of the statement's five affirmations.

Action: *Adopted* (1).

(The committee accepted the suggestion to insert into para.1 of the second Affirmation the words "by ourselves." A motion to strike the final resolved of Res.8-01 was defeated.)

Evangelism Affirmations

Our Commitment to Reconciliation Through Evangelism

At Detroit, in 1965, The Lutheran Church—Missouri Synod adopted the "Mission Affirmations." Correctly understood and consistently applied, these Mission Affirmations have the potential for taking our church by the hand, in an adventure of faith, as we follow our Lord ever deeper into the 20th century. Wrapped in the whole cloth of the Mission Affirmations the church finds warmth, protection, strengthening safety, and direction.

So that we may more fully appreciate the wonder and totality of our mission, some individual threads of this whole cloth may be isolated and studied. In this way we develop not only an appreciation of the parts but, through study, a deeper appreciation of the whole.

The five statements following, offered under the title "Our Commitment to Reconciliation Through Evangelism," are a few threads capable of individual study but finally best appreciated when rewoven into the whole cloth and used for His purpose. May God give us His power to make an open and honest confession of conviction concerning these statements, and the wisdom from on high which alone makes it possible to translate confession's words into commitment's deeds.

I. God is alive, present, and active with an eternal purpose in today's world.

Alive is not enough! God is alive, present, and active with a purpose in our world—*today!* To Moses of old He identified Himself as the "I AM." We believe this descriptive name is still accurate. God stands hip-deep in every day, at every level of life, as dynamically involved in all creation's activities as when He first called forth life from the inky stillness with a commanding, "Let there be . . ." Refusing to be a God either exclusively of the hills or exclusively of the valleys, He ranges the full sweep of creation, stamping all things with His claim of ownership. At the same time He is actively involved in every moment of history, pronouncing judgment and offering grace. Moved by a steadfast love—a love which has stood from the dawn of creation and is promised to last until the earth's last day ends in fiery splendor—our God is intent on revealing and offering the salvation earned

by Christ. The Christian leans on this daily, loving presence of God and the good He brings.

"Let the heathen rage . . ." — let the troublesome symptoms of man's inability to manage his world press in on every side — let war, hunger, and hatred stalk the lands — let the church struggle with her false sons and view with concern her tumbling steeples — let it all happen! We will yet trust in His proven promise, "Lo, I am with you always. . . ." The One who moves with a purpose seeking the lost, reclaiming the kidnapped, and rescuing His children in bondage is busily doing His work in and through creation, in and through history, in and through the church, and in and through His redeemed. This we believe.

II. *In Christ He offers the only final relief for man's sinfulness.*

Sin is not a narrow Puritan concept, hung about man's neck by neurotic clerics or guilt-ridden laymen. It is the awesome reality which permeates every nook and cranny of human exchange. In its crudest form sin is raw rebellion. This rebellion, understood in the broad terms of Scripture, includes our refusal to let God reign in our lives and our yen to replace Him with more manageable deities of our own making. Sin involves our open admission that to err is human. Human it is! And not all the limp explanations that "no one is perfect" can compensate for the grim consequences of our multitudinous mistakes. Sin includes our constant inability to do the right and our equally constant problem of not even knowing by ourselves what is right. In every expression, sin is an awesome and destroying reality beyond our power to neutralize, correct, or ignore.

Because there is sin and because man is the carrier of this disease, there can be no peace nor any sure prospect of peace, whether between God and man or between man and man, without divine intervention. Sin sows seeds of war, hatred, racism, cruelty, insensitivity, selfishness, pride, greed, lust, anger, and deceit. Sin stifles faith, trust, hope, love, and acceptance of God. In any direction man turns, in every expression of man's relationship to others, even himself, the painful presence of sin with all its consequences scars our life and renders us incomplete. It leads to *death*.

But God does not want it that way! In His wisdom and by His will, He has offered the antidote to sin's universal effects in the sacrifice of His Son, Jesus Christ. In and through Christ, sin's daily expressions are significantly abated and its eternal consequences potentially neutralized. We are offered in the Savior One who brings forgiveness and, with forgiveness, those gifts, of divine origin, needed to accept His offer. In time, through forgiveness, we are strengthened to live the life in Christ, with all that this means. In eternity we will live with Christ, with all that this promises. This we believe.

III. *Our acceptance of forgiveness leads to reconciliation and the promised changes His presence brings.*

A man, in Christ, is *new*! His thoughts are new.

His hopes are new. His actions are new. His understanding is new. His power to live is new. All that he is flies under the "newness" banner. The walls between a man and God and between a man and his fellowmen begin to crumble and then collapse. Separating differences grow dim and fade away. Ancient rivalries and old struggles for supremacy disappear. A new relationship, based on love shown, begins to grow. Reconciliation flowers into full bloom. With reconciliation, man changes.

The world calmly assures us that the leopard is spotted to his dying day and insists on this same changelessness for man. In Christ, we cry out our contradiction to this frightening and horribly imprisoning logic. Though in nature leopards do not change their spots, with man it can be different! The future offers more than a dominating, monotonous repetition of past hopelessness. It takes on the promise of the new creation and the brighter day with our Lord. Death, our oldest enemy — fathered by sin — is no longer an end but a transition point as we move from life to life. We become a people with possibilities, and we proclaim a message of all the new possibilities Christ has earned and offers to mankind. Defenseless lambs can safely bed down with the ravenous lions of life. Every tense relationship now contains the expectation of positive resolution. When men are made new by a new birth, in and through the Spirit, everything about them is touched with the opportunity of newness. Deaf ears hear. Blind eyes see. Dull senses brightly respond. Man learns to live confidently with himself; he also learns to live constructively with his brother. Most important, he learns to live joyfully with his God. He is changed. Through the Spirit he is new. This we believe.

IV. *God has changed me and has placed me in this world, at this time, that I may proclaim His power to redeem and effect reconciling change.*

All that God desires to do for mankind He has done for and to those who, by faith in Christ, call Him Father. It certainly begins as a private experience when, through His means of grace, Baptism and the Word, God makes the Christian's heart His home. But this is not intended to remain an exclusively private relationship, initiated and then maintained in secrecy. God's people have never been able to conceal the enormity of what has happened to them. We are compelled to tell all. Having first received the redeeming grace, we proclaim its power to affect all people.

It is no accident that this year of God's reign is, individually, our moment for living the new life. In His wisdom, we have been chosen for this time and this place. While there is a place in the Christian life for private meditation and quiet, inner rejoicing, there must also be a place for bold, public profession and positive proclamation so that all who sit in their darkened individuality may know of and be led to accept the brightness of His coming. As Christians individually witness to what has happened in their lives because of Christ, they become the bearers of Good News. This

Good News can, in turn, bring to others a rebirth and the change which not only gives life a purpose but also opens the way to the purposeful life which has no end. Changed people are empowered, by God, to change people. This we believe.

V. When I proclaim, by word and deed, His reconciling intention for all men, I am in mission.

How shall we as Christians have a final and meaningful effect on this world with all its ills? We are having just such an effect when we are in mission. That means we are acting as God's agents, doing God's work among His people of every nation. Being "in mission" is the primary purpose of our lives. As we put this purpose into practice, we remember that the mission is not of our making. It is His. He has set the boundaries, the direction, and the scope of Christian activity. From the first He has placed witness-bearing at the forefront of Christian activity. This witness-bearing is the public profession that we kneel in obedience before Him, accepting the completeness of what He has done for us. He called us into being through creation. He opened the way for a new way through redemption. He gives us the new life, with all it means in terms of faith and the practice of our faith, through sanctification.

Without question this witness-bearing is that which He has equipped us to do best. The practice of witness-bearing lies within the realm of possibility for every Christian, regardless of age, intellectual capability, sex, or racial characteristic. Witnessing that brings God-given change into the lives of others is the first step in ultimately correcting the ills of any society, changing the course of human existence, and opening the door to a sense of brotherhood and equality which give hope for our world's tomorrow. I may not have a social sensitivity up to the demands of this day; I may fight bitter internal battles stifling racism; I may be blinded to some of the overwhelming inequities of life; but I live with hope that the same God who has by the Spirit turned me in faith to Him can through the same Spirit use me to turn others in faith. I believe that the same God who has opened my eyes will let me lead my brother, and help me be led by my brother, so that any personal inabilities do not finally cripple the body of Christ but rather are subverted to the strengths of others. The ability He gives to all His children is the ability to be His agent for change through Spirit-led witness-bearing. Changing people in this way is that which Christians do best. Changed people, in turn, change our world. This we believe.

Therefore: I commit myself to this, His purpose for me, and pledge my life to this end.

Every member of The Lutheran Church — Missouri Synod, every worker in this body of God's people, everyone who claims Christ as Redeemer and King is herewith called to face again the pressure of our moment with the strength of the purpose and the power

He has given. Let children speak the love of Christ; let parents speak the love of Christ; let pastors speak the love of Christ; let teachers, teen-agers, officials, servants of the church, and all others speak the love of Christ. Let us determine to rededicate ourselves to God's intention for us. Let us be daily witnesses of His love and care, and seek to become even better bearers of the Good News in Christ.

The disciples at Ascension were reminded by Christ that witness-bearing stood center stage in their lives. It has not changed in the ensuing years. It still stands as the focal activity of our lives in Christ. We ought to commit our lives to this purpose. Let it be said of us that we did.

To Recommend Key 73

RESOLUTION 8-02

Report 1-01, VI; Overture 8-03 (CW, pp. 18, 377)

WHEREAS, More than 80 Christian denominations and organizations in the United States and Canada have considered and approved participation in an evangelism effort known as Key 73; and

WHEREAS, The Denver convention of the Synod resolved that there should be a Synodwide evangelism effort in 1973 to coincide with the nationwide evangelism emphasis by other Christian denominations; and

WHEREAS, Our Synod has been invited to share in this evangelism effort and has had representation on committees planning Key 73; and

WHEREAS, There are certain areas of concern which develop as we consider participation in this important project; therefore be it

Resolved, That we commend the initiators of Key 73 for their careful planning and for establishing safeguarding principles to protect the theological integrity of all participants; and be it further

Resolved, That The Lutheran Church — Missouri Synod participate in Key 73 to the extent that our fellowship principles permit; and be it further

Resolved, That we request the Commission on Theology and Church Relations to study Key 73 and publish guidelines for our involvement in this cooperative venture; and be it further

Resolved, That we recommend our congregations involve themselves in Key 73 in every way which does not violate our doctrinal positions; and be it finally

Resolved, That we request the Board of Directors to appropriate up to \$10,000 per year, through 1973, as our responsible share of this effort to confront our nations with a lively witness to our Lord Jesus Christ.

Action: Adopted (2).

(An amendment to strike the third resolved failed to carry.)

To Accept the President's Challenge for Outreach

RESOLUTION 8-03

In Response to the Report of President Preus

WHEREAS, Our Lord says in Acts 1:8, "You shall be witnesses unto Me . . ."; and

WHEREAS, Statistics reveal a tremendous challenge to the church today in gaining souls for Christ; and

WHEREAS, Our President has challenged the members of our Synod to mark the occasion of the 125th anniversary celebration by demonstrating a passion for souls through "endeavoring to gain 125,000 converts to our Lord and Savior Jesus Christ"; therefore be it

Resolved, That in recognition of God's grace during 125 years of blessings to our Synod we rededicate ourselves to increased efforts in evangelism; and be it also

Resolved, That we accept the President's challenge for outreach through personal prayers for power of the Holy Spirit, and a concerted effort in personal witnessing.

Action: Adopted (2).

To Concern Ourselves with "Back-Door Losses"

RESOLUTION 8-04

In Response to the Report of President Preus

WHEREAS, Statistics reveal a tremendous challenge in preventing losses to the church; and

WHEREAS, Our sincere concern for souls compels us to give greater attention to these back-door losses; therefore be it

Resolved, That this convention request the Department of Evangelism to address itself toward diagnosing the problem of back-door losses in our church and endeavor to prescribe remedies.

Action: Adopted (2).

To Accept the Report of the Department of Evangelism

RESOLUTION 8-05

Report 1-01, VI (CW, pp. 16—19)

WHEREAS, Considerable effort has been expended by members of the Evangelism Department, the Evangelism Commission, and the Evangelism Task Force in fulfilling their tasks as evidenced by the evangelism report on pages 16—19 of the *Convention Workbook*; therefore be it

Resolved, That this convention commend the efforts of the Department of Evangelism, the Evangelism Commission, and the Evangelism Task Force; and be it also

Resolved, That the report on evangelism (CW, pp. 16—19) be accepted.

Action: Adopted (4).

To Increase Our Evangelism Thrust

RESOLUTION 8-06

Report 1-01, VI (CW, pp. 16—19)

WHEREAS, Denver Resolution 1-02 has directed an increased Synodwide evangelism thrust; and

WHEREAS, It is essential that there be a strengthening of a personal consciousness for an increased and ongoing sharing of the Gospel; therefore be it

Resolved, That we commend the Department of Evangelism for its efforts at developing an aggressive ongoing program and we request the department to assist the Synod in increasing its evangelism thrust in every way possible.

Action: Adopted (4).

To Study the Office of Evangelist

RESOLUTION 8-07

Overture 8-01 (CW, p. 377)

WHEREAS, Eph. 4:11 states, "His gifts were that some should be . . . evangelists"; and

WHEREAS, There is a growing desire in our Synod and its congregations for active evangelistic outreach and increasing concern for an office of evangelist in the parishes of our Synod; and

WHEREAS, There is a need for persons with specialized training in the area of evangelism to complement and supplement the work of our pastors in many parishes; therefore be it

Resolved, That we request the Commission on Theology and Church Relations to study and define the office of evangelist, especially as it relates to the office of the pastor and to the doctrine of church and ministry, and that the commission report to the Synod on this at an early date.

Action: Adopted (2).

To Encourage Evangelism Programs in the Schools of Our Synod

RESOLUTION 8-08

Overture 8-04 (CW, pp. 377—378)

WHEREAS, Several of our schools have programs similar to the Ambassadors program of Concordia Teachers College, Seward, Nebr., all of which have demonstrated their value in pilot projects; and

WHEREAS, These programs have proven their effectiveness as a means of training students and congregations in various aspects of evangelism; and

WHEREAS, These programs provide the students and members of congregations opportunities to understand better the nature of the church as a worshipping and witnessing fellowship; and

WHEREAS, Those persons attending the schools of our Synod should have, as a part of their training, a similar experience in order better to equip themselves for the work of the church; therefore be it

Resolved, That we commend those schools which have taken initiative in establishing voluntary evangelism programs through their faculty and students; and be it further

Resolved, That we encourage all schools of the Synod to establish or further implement a voluntary program similar to the Ambassadors program; and be it finally

Resolved, That the Synod encourage her congregations to avail themselves of the benefits and blessings which can come from inviting such student groups to share in their congregation's ministry.

Action: *Adopted (2).*

To Encourage All Terminal Schools in Evangelism Training

RESOLUTION 8-09

Overtures 8-01, 8-02, 8-04 (CW, pp. 377—378)

WHEREAS, The function of evangelism is essential to the church's Gospel ministry to the world; and

WHEREAS, Understanding the nature of evangelism and developing skills in the practice of evangelism are essential to the preparation of those who are to enter the church's ministry as pastors and teachers; and

WHEREAS, Pastors, congregations, and church officials have called attention to the need for more adequate preparation of pastors and teachers in evangelism concepts and skills; and

WHEREAS, Terminal schools of our Synod are seeking to respond to the need to provide the Synod with candidates for the pastoral and teaching ministry who are enabled to equip the church to carry out its evangelism function; therefore be it

Resolved, That we commend the schools of our Synod for their ready response to the Synod's evangelism needs and for their curricular offerings and extracurricular programs designed to provide more effective training in evangelism; and be it further

Resolved, That we encourage the faculties of our terminal schools to do whatever may be necessary, through both required and elective courses, to assure that the candidates for pastoral and teaching ministry in our Synod are equipped with both knowledge and skills to assist the congregations of our Synod in evangelistic outreach; and be it finally

Resolved, That our terminal schools include a spe-

cific response to this request in their next report to the Synod so that we may all share in the excitement stemming from their efforts.

Action: *Adopted (2).*

9. SOCIAL ACTION AND WELFARE

To Implement Social Ministry Matters in Districts

RESOLUTION 9-01

Overture 9-34 (CW, pp. 396—397)

WHEREAS, The Synod has recognized social ministry and world relief to be an integral, legitimate, and valid part of the work of the church at large and of the local congregation; and

WHEREAS, Constitutionally it is the accepted principle of our church that the District is the arm of the Synod and that all resolutions adopted by the Synod are binding on the Districts (cf. Bylaws 3.07 a); and

WHEREAS, Many of the resolutions of the Synod relating to social ministry and world relief lose their effectiveness unless they are implemented in the various Districts; therefore be it

Resolved, That the Districts be reminded that resolutions passed by the Synod with regard to social ministry and world relief are just as binding as resolutions adopted in other areas of synodical concern; and be it further

Resolved, That officials of the Districts be urged to exercise diligence in the implementation of social ministry and world relief resolutions; and be it finally

Resolved, That the Board of Social Ministry and World Relief be instructed to assist the Districts' implementation of synodical social ministry and world relief resolutions and help them evaluate their program and to encourage action by the responsible officers and boards of the Districts to carry out the resolutions of the Synod in the field of social ministry and world relief, so that the church be involved in its ministry and mission to man in his totality.

Action: *Adopted (14).*

To Accept the Report of the Board of Social Ministry and World Relief

RESOLUTION 9-02

Report 9-01 (CW, pp. 379—383)

WHEREAS, The report of the Board of Social Ministry and World Relief reveals that the board has been faithful in the discharge of its assigned duties; and

WHEREAS, The report contains much of value for the ongoing mission and ministry of the church; and

WHEREAS, The report, in the opinion of Floor Committee 9, accurately reflects the work of the Board of Social Ministry and World Relief; therefore be it

Resolved, That the Synod assembled in convention accept the report of this board; and be it further

Resolved, That the Synod express its thanks and appreciation to the members of the board and the staff who have given unstintingly of their time and talents during the past biennium; and be it finally

Resolved, That the Synod give earnest consideration to all items in this report.

Action: *Adopted (14).*

To Accept the Report of the Commission on Social Concerns

RESOLUTION 9-03

Report 9-05 (CW, pp. 387—388)

WHEREAS, The report of the Commission on Social Concerns is, in the judgment of Committee 9, an accurate description of its work during the past biennium; and

WHEREAS, The report reveals the fine conscientious service that has been rendered to the members of the Synod by this commission; therefore be it

Resolved, That the convention accept the report of the Commission on Social Concerns; and be it also

Resolved, That the Synod express its thanks and appreciation for the competent and conscientious service rendered by the members of this commission.

Action: *Adopted (14).*

To Manifest Concern for the Indian American

RESOLUTION 9-04

Overture 9-13 (CW, pp. 390—391)

WHEREAS, The Indian American has suffered in the past and continues to suffer because of a lack of action on our part and others within our society; and

WHEREAS, Our Christian calling obligates us to demonstrate genuine concern for all men, and especially for those who have been victims of oppression; and

WHEREAS, Too often the church's approach to the Indian American has tended to equate the preaching of the Gospel with a specific pattern of western European culture; therefore be it

Resolved, That we thank those who have manifested interest and concern for the Indian American, such as the Board for Missions and the Board of Social Ministry of The Lutheran Church—Missouri Synod, the Lutheran Human Relations Association, and the Lutheran Church and Indian People; and be it further

Resolved, That we confess our share in sins of omission and commission that fail to recognize the Indian American as a creature of God like ourselves; and be it further

Resolved, That we always determine first to hear the Indian American out on his own terms and to under-

stand his unique culture and his own valuable contributions to the American way of life; and be it further

Resolved, That we encourage our Board of Social Ministry to develop effective ways of bringing the ministry of Jesus Christ to the Indian American; and be it finally

Resolved, That we constantly remind governmental agencies and other agencies concerned with Indian affairs of the desperate plight of the Indian American and of our appreciation of the cultural traditions and values of the Indian American and of the importance of preserving his dignity in whatever approach is taken to the solution of his problems.

Action: *Adopted (11).*

(An amendment to strike the last resolved was defeated.)

To Help Provide Housing for Spanish-Speaking People

RESOLUTION 9-05

Overture 9-14 (CW, p. 391)

WHEREAS, Overture 9-14 calls attention to a large number of people in the United States who are suffering in the area of inferior employment, poor housing, inadequate medical attention, and inadequate education; and

WHEREAS, This overture advocates involvement in the program "Crises in the Nation," sponsored by a section of American Ministries of the Council of Churches; and

WHEREAS, Our Synod in its New York convention committed itself to the "Keys for Christ" program, providing seed money for housing for the needy and disadvantaged; therefore be it

Resolved, That we decline Overture 9-14; and be it further

Resolved, That we urge our congregations to give their support to the Keys for Christ program; and be it finally

Resolved, To urge those who see the need for housing in their communities to avail themselves of the resources of this program.

Action: *Adopted (14).*

(The delegates turned down an amendment to replace the resolution with Overture 9-14, *Workbook*, p. 391.)

Resolution Concerning Refugee Problems

RESOLUTION 9-06

Report 9-01 (CW, pp. 379—383)

WHEREAS, Our World Relief program has consistently sought to meet human needs where they have existed as is reported in the report of the Board of Social Ministry and World Relief (CW, pp. 379—380); and

WHEREAS, The plight of millions of refugees coming to India from East Pakistan during the past few months

is virtually unprecedented in intensity (it is estimated that the number will soon reach ten million); and

WHEREAS, Currently as a result of widespread exposure by the public media of the misery of these refugees, the sympathies of the American people have been aroused, creating a desire to help them; and

WHEREAS, Our Board of Social Ministry and World Relief has already shared in the efforts of Lutheran World Relief by providing blankets and funds for medical supplies at the time of the cyclone, and since then we have shared in the assistance given at several refugee camps (Cooch Behar, which has grown from 15,000 to 300,000 and through the Christian Agency for Social Action of India which reaches camps strung out over 1,350 miles). The total of our Synod's share has already been in excess of \$45,000, and the problem is becoming more complex; and

WHEREAS, Many of our members have inquired concerning our assistance in meeting this gigantic need and have offered to provide additional financial help; therefore be it

Resolved, That the Board of Social Ministry and World Relief alert our congregations immediately to the serious refugee situation that prevails in India at this time and to offer them an opportunity to respond to this refugee problem, mindful that our annual appeal for World Relief funds which will come in the fall will give us another opportunity for our Synod to provide a powerful witness of our Christian concern for the plight of what might be history's largest refugee problem.

Action: *Adopted (11).*

Social Ministry Affirmations

RESOLUTION 9-07

Affirmations 9-02; Overtures 7-04, 9-08, 9-22, 9-38, 9-39 (CW, pp. 368, 383—384, 389, 393—394, 398)

To express concern for God's creation.

To identify with all human suffering.

To pursue a benevolent course for social improvement.

To concentrate on functions unbelievers cannot perform.

As Christians of the Lutheran tradition, we believe that the mission and ministry of Jesus Christ, as made known by the church, needs to be brought to all men in, with, and under our words and deeds. The goal of Christ's ministry is nothing less than the salvation of mankind; that is, the restoration of all people to that kind of life, both here and hereafter, for which they were created. To remind ourselves of this ministry and to make its nature and scope clear to one another and to the world, we subscribe to the following affirmations and pledge ourselves to implement them.

I. We affirm our commitment to this ministry.

Each Christian is committed to this ministry by virtue of his baptism into Jesus Christ and by the power

of the indwelling Spirit of Jesus Christ. Matt. 28:18-20; Rom. 9; Eph. 4; 1 Cor. 15:20 ff.; 2 Cor. 5.

II. We affirm that the world is God's creation.

The world came from the hand of God. "In the beginning God created the heavens and the earth." The earth with its vast resources and riches is the Lord's, intended by Him for man's use and enjoyment.

Through his fall into sin, man introduced into the world those evil forces that work to impoverish and deface this creation, and man himself has become the primary agent of its corruption. We therefore call on all people to be alert to the destructive nature of evil in the endless variety of forms in which it emerges.

At the same time, we pledge ourselves to work so as to restore and to preserve the life-sustaining qualities of the air, the earth, and the water, as a way of responsibly manifesting our creation in God's image. Similarly, we give thanks for every effort on man's part to exercise wise stewardship over the things that God has made. Gen. 1:1; Ps. 103 and 118; Col. 1:16-17.

III. We affirm that human life is God's gift.

By reason of the Father's creation and the Son's redemption of man, God has exalted him above all other creatures and has given to him the privilege of becoming His child. Therefore, human life must be treasured, supported, and protected.

We support efforts to achieve these goals, such as working for the elimination of those forces and factors that cause wars, violence in our communities, and destruction on our highways.

We encourage all people to avoid perverting God's will by resorting to indiscriminate termination of life, either directly through such acts as abortion or euthanasia, or indirectly through the improper use of drugs, tobacco, and alcohol, or any of God's means for sustaining life.

We support a system of values that places importance on people rather than on things, on persons rather than on programs, and on men rather than on means. Gen. 1:26; Matt. 5:21-26; Matt. 9:25; Matt. 16:26; Phil. 1:21.

IV. We affirm that God created people for fullness of life.

The love with which God redeemed people through the life, death, resurrection, and ascension of Jesus Christ indicates that God desires that in His Son men might share in the completeness of His blessings that bring the quality of full life to His children. Jesus' words, "I am come that you might have life and that you might have it more abundantly," include the needs of the whole man.

We therefore pledge ourselves to work for the elimination of poverty and hunger which may rob God's people of joy and peace. We also realize that wealth and abundant food do not by themselves assure the abundant life.

We also dedicate ourselves to the task of combating

the evils of depersonalization and dehumanization that may result from technological developments.

We likewise pledge ourselves to work for the control and elimination of crime and injustice that fill people with fear and rob them of the fullness of life offered by God.

We support those programs in public and private sectors that seek to eliminate the causes of poverty and hunger; we support comprehensive medical care for all; and we support all efforts to sensitize legal, social, financial, and educational structures to provide justice and fairness for all. John 10:10; 2 Cor. 7—9; Acts 6:1-7; Acts 9:36-42; Rom. 8:28-39.

V. We affirm that God expects us to develop wholesome human relationships.

The command to love our neighbor as ourselves and the command to love as Christ has first loved us not only condemn the sinful acts that are perpetrated against people, but they also demand wholesome, interpersonal relationships with one another, individually and in groups.

We therefore support programs that lead to the elimination of racist and separatist attitudes, since these tear apart the human family and destroy the oneness God intends for all people.

We call on all persons to avoid the practice of applying stereotypes to ethnic and social groups that result in people being polarized rather than reconciled.

We support every effort to create and to further those attitudes and practices that enable Christians to experience their oneness in Christ more fully. We also call on Christians to work for understanding and reconciliation in their communities. 1 John 3:14-16; Acts 17:26-28; 1 Cor. 12:12-27; Col. 3:11.

VI. We affirm that the church's ministry is one.

The three articles of the Christian creed teach that God is concerned about man in his whole being, creating, redeeming, and sanctifying him for a life of service. We affirm that the church has only one ministry, centered in Word and Sacraments. From this center, Christians serve their neighbors in love.

We pledge ourselves to support every attempt to help people understand this concept of the church's ministry. We affirm that social-welfare and social-service institutions of the church are essential parts of this single ministry. Allocation of the church's time and resources should reflect this understanding of the oneness of its ministry. Withholding funds from any portion of the church's ministry is a denial of this oneness.

We call on the church, as a corporate entity, to use in responsible ways those channels that are open to it to influence other structures and institutions such as government, business, and labor, to sensitize them to the task of improving the quality of life at every level. Mark 2:8-9; Acts 6.

VII. We affirm that this ministry of God's people is faith active in love.

The Christian's life of love and service is the consequence of his having been justified by grace through faith in Jesus Christ. Faith is a living, active thing, always seeking the welfare of the neighbor. The child of God is actively concerned about the broken family, the rejected child, the confused adolescent, the ill and the infirm, the delinquent, the prisoner, the lonely stranger, the aged, and the poor.

We encourage full participation on the part of God's people as individuals, congregations, and the Synod in prayer, personal involvement, service, and sacrifice directed toward the relief of the troubled and toward the prevention of those situations and conditions that cause trouble.

VIII. We affirm that the church's ministry addresses itself to the whole man.

Man, created in the image of God, has a number of dimensions within his wholeness, all of which interact constantly with one another.

Man has chemical, mechanical, and biological dimensions. Man, furthermore, has a psychological dimension, and this makes him the only mortal being that has the ability to think about and reflect on his own awareness and existence. Man has a social dimension, and only in community can he achieve God's creative purpose. Man has a spiritual dimension in that he has the capacity to ask questions about and find answers to the meaning of his origin, existence, and destiny.

Man thus, in fact, is a multidimensional unity. Whatever occurs in one dimension of his being affects the other dimensions. No dimension functions in and by itself.

Thus the church has a single ministry to the whole man, and all Christians participate in the single ministry of Jesus Christ to man in the totality of his being. Ps. 32:3 ff.; Mark 2:1-12; 1 Thess. 5:23.

Action: Adopted (7).

(In Session 2 the delegates declined an amendment which would have changed the fifth paragraph of Affirmation IV to the effect that we support the efforts of individual Christians but reject the thought that the church should support such programs as church. During this discussion the assembly declined to recommit the resolution.

In Session 7 the delegates declined an amendment to substitute for the third paragraph of Affirmation VI the following:

"We call on the church, as a corporate entity, to refrain from establishing or maintaining positions on secular [social, economic, and political] issues past, present, or future; and we express ourselves against joining any other body, denomination, council, or group which has a different doctrinal basis or is expressly associated with corporate positions on secular affairs; but

"That we reaffirm Synod's long-held conviction that its individual members be urged individually to take an active part in social, economic, and political issues of our day.")

To Decline to Publicize Medical Assistance Program

Overture 9-25 (CW, p. 394)

RESOLUTION 9-08

WHEREAS, Lutheran World Relief is involved in a medical assistance program throughout the world; therefore be it

Resolved, That we decline Overture 9-25.

Action: *Adopted* (14).

To Prepare Educational Materials on Social Issues

RESOLUTION 9-09

Overtures 9-09, 9-10, 9-26—9-28, 9-35 (CW, pp. 389—390, 394—395, 397)

WHEREAS, The overtures listed above raise general problems in the field of ecology, both in its biological and sociological meaning; therefore be it

Resolved, That members of the Synod be encouraged to study the Synod's Social Ministry Affirmations as a way of evaluating these issues; and be it also

Resolved, That the Board of Social Ministry and World Relief prepare necessary educational materials on the basis of these affirmations, and that the Board of Directors provide the necessary funding.

Action: *Adopted* (17).

To Continue Support of World Relief

RESOLUTION 9-10

Overture 9-37 (CW, p. 397)

WHEREAS, The Board of Social Ministry and World Relief has continued to give assistance in various parts of the world to those who were disaster-struck and poverty-ridden, because of the outstanding support given World Relief by Districts, congregations, auxiliary organizations within the congregations, and individuals, both through the agency of Lutheran World Relief and its own organization; and

WHEREAS, Hunger and poverty and distress do not "go away" but are ever with us, even to an increasing degree; and

WHEREAS, This need is again a matter of great concern to the church at large in carrying out the ministry of Christ for the total man; therefore be it

Resolved, That we give thanks to our God for the compassion and concern expressed in a practical way through gifts of money, food, clothing, and medical supplies under the direction of the Board of Social Ministry and World Relief; and be it further

Resolved, That we intensify our efforts to support World Relief programs with generous gifts of money,

food, clothing, and medical supplies to help alleviate the misery and sorrow that follow in the wake of poverty and world hunger in any and all parts of the world; and be it finally

Resolved, That the World Relief office annually supply the congregations of the Synod with pertinent, informative, and promotional World Relief material.

Action: *Adopted* (17).

The Christian Church and World Hunger: To Combat Hunger

RESOLUTION 9-11

Overtures 9-06, 9-07 (CW, p. 389)

WHEREAS, More than two-thirds of the world's population is suffering from hunger and malnutrition; and

WHEREAS, It is our Christian responsibility to heed the command of our Lord to feed the hungry, clothe the poor, and house the homeless (Matt. 25:31-46); and

WHEREAS, The problem of hunger presses with equal urgency at home and abroad; therefore be it

Resolved, That in our prayers and with our gifts we take on ourselves the needs and burdens of the poor and hungry as an essential part of our ministry to the whole man.

Action: *Adopted* (13).

(An amendment to add: "and give \$25,000 to the Pakistan Relief Fund" failed to carry.)

The Christian Church and World Hunger: To Activate Congregational Involvement

RESOLUTION 9-12

Overture 9-04 (CW, pp. 386—387)

WHEREAS, A primary agent for Christian action in dealing with the problem of hunger is the local congregation; therefore be it

Resolved, That The Lutheran Church — Missouri Synod encourage the social ministry committee of the congregation to set up programs of information and action for the parish as a high-priority project that will include the development of a core group of committed people who are responsive to the needs of hungry people, showing visual aids, preaching sermons, forming study groups, and actual involvement in alleviating hunger and poverty in the parish community, the nation, and the world.

Action: *Adopted* (18).

To Consider Family Planning

RESOLUTION 9-13

Action: *Withdrawn by committee and replaced with Resolution 9-33.*

The Christian Church and World Hunger: To Provide Information

RESOLUTION 9-14

Overture 9-04 (CW, pp. 386—387)

WHEREAS, The solution to the problem of world hunger will not be achieved without study and action by all people; therefore be it

Resolved, That all media of The Lutheran Church — Missouri Synod be encouraged to aid in communicating the needs posed by hunger at home and abroad and in calling for action to alleviate hunger at the parish, national, and international levels; and be it also

Resolved, That the Board of Parish Education and the Board for Higher Education, in conjunction with the Board of Social Ministry and World Relief, implement training and provide materials on hunger for Lutheran schools at all levels, including Sunday schools, vacation Bible schools, colleges, seminaries, and other educational institutions, with the goal of equipping the students for active, responsible community participation in the attack on hunger and its manifold causes.

Action: Adopted (13).

The Christian Church and World Hunger: To Encourage Legislative Action

RESOLUTION 9-15

Overture 9-04 (CW, pp. 386—387)

WHEREAS, Decisions of local, state, and federal law-making bodies play a most significant role in the solution of the problem of hunger; and

WHEREAS, There are uniquely Christian concerns and insights that should be brought to the attention of legislators; and

WHEREAS, An informed Christian citizen will be active in legislative matters; therefore be it

Resolved, That the Board of Social Ministry and World Relief of The Lutheran Church — Missouri Synod stimulate the agencies of the Synod to provide information and give encouragement to the members of the Synod so that they can communicate their views to legislators on specific issues concerning hunger; and be it further

Resolved, That the *Lutheran Witness Reporter* and other news media and agencies of the Synod and its auxiliaries regularly inform their readers of pending legislative action concerning the poor and the hungry, encouraging them to inform lawmakers of their desire for swift and compassionate action on particular bills; and be it finally

Resolved, That the Board of Social Ministry and World Relief and appropriate congregational committees be alert to make sure that existing legislation that deals with hunger is immediately and effectively implemented.

Action: Adopted (17).

The Christian Church and World Hunger: To Encourage Activities That Emphasize Hunger

RESOLUTION 9-16

Overture 9-04 (CW, pp. 386—387)

WHEREAS, In various areas of the Synod, women have demonstrated that luncheons or dinners can be effective means for rallying support for worthy causes; and

WHEREAS, The youth of our church have demonstrated the value of hunger hikes as a means of emphasizing world hunger and have already raised almost \$400,000 for various programs to combat hunger; therefore be it

Resolved, That "hunger luncheons," "hunger hikes," and other special activities be encouraged throughout the Synod; and be it also

Resolved, That the Board of Social Ministry and World Relief be responsible for encouraging such actions and for producing necessary materials.

Action: Adopted (17).

(The convention declined an amendment to insert after "hunger hikes" the words "as are being carried out in the Walther League program." The committee did agree to change "walks" to "hikes.")

The Christian Church and World Hunger: To Produce Enriched Foods

RESOLUTION 9-17

Overture 9-04 (CW, pp. 386—387)

WHEREAS, Many people, especially the young of the poorer classes, indulge in soft drinks, snacks, and other foods that do not constitute a balanced, nutritious diet; therefore be it

Resolved, That our members use their influence in industry and business to encourage American food manufacturers to enrich and fortify foods that are eaten in quantity by large numbers of people, particularly snacks, soft drinks, and dry breakfast cereals, and that these enrichments conform to recognized nutritional standards.

Action: Declined (17).

The Christian Church and World Hunger: To Support a Floor Under Poverty

RESOLUTION 9-18

Overture 9-04 (CW, pp. 386—387)

WHEREAS, a floor under poverty has been suggested as a method of breaking the cycle of poverty; and

WHEREAS, The Board of Social Ministry and World Relief has encouraged our members to express their opinions to their congressmen in this regard; therefore be it

Resolved, That we support the concept of a floor under poverty; and be it also

Resolved, That the Board of Social Ministry and World Relief continue to study this concept and give guidance to our people through appropriate channels.

Action: *Declined* (17).

The Christian Church and World Hunger: To Increase Financial Support

RESOLUTION 9-19

Overtures 9-04, 9-06, 9-07 (CW, pp. 386—387, 389)

WHEREAS, The Lord has blessed many of us with a great share of this world's goods; and

WHEREAS, He expects us to use material things to the glory of His name and to the salvation and welfare of the neighbor; therefore be it

Resolved, That we share our bounty with those who do not have; and be it further

Resolved, That we encourage our members to consider contributing a regular percentage share of their income to hunger programs, above and beyond what they give normally to other congregational programs; and be it finally

Resolved, That expenditures for furnishings and equipment and future building programs be carefully evaluated in the light of the total financial needs of Christ's ministry to the whole man.

Action: *Adopted* (18).

(An amendment in Session 17 to strike the final resolved failed in Session 18.)

The Christian Church and World Hunger: To Proclaim Annual World Hunger Day

RESOLUTION 9-20

Overture 9-04 (CW, pp. 386—387)

WHEREAS, A new emphasis on the problems of hunger, poverty, and injustice is needed in our troubled world; and

WHEREAS, Christian people have been called by God to right wrongs, to heal woes, to strengthen the weak, and to feed the hungry; therefore be it

Resolved, That an Annual World Hunger Day be proclaimed by the President of the Synod, and that each congregation be asked to observe this day, at which time members will be given an opportunity to hear about hunger and to plan strategies of attack on hunger; and be it also

Resolved, That guidelines for such observances be prepared by the Board of Social Ministry and World Relief.

Action: *Adopted* (18).

The Christian Church and World Hunger: To Encourage Breakfast Programs

RESOLUTION 9-21

Overture 9-32 (CW, p. 396)

WHEREAS, There are children in urban and rural areas in the United States who suffer from serious malnutrition because of scarce or poor diets; and

WHEREAS, United States Department of Agriculture funds are available to cover at least 15¢ per child per breakfast for food costs, and up to 80 percent of the total cost; and

WHEREAS, Some public and parochial schools, churches, and community agencies are serving such breakfasts and are reporting a significant change for the better in the child's conduct; therefore be it

Resolved, That The Lutheran Church — Missouri Synod commend those churches that are serving breakfasts to children in their schools and/or communities; and be it further

Resolved, That social welfare committees of congregations be encouraged to determine the needs of such a breakfast in their community and the feasibility of inaugurating some kind of breakfast program; and be it finally

Resolved, That we express our appreciation and admiration for those young people who have raised considerable money for such breakfast programs.

Action: *Adopted* (18).

To Study the Role of Women

RESOLUTION 9-22

Overture 9-11 (CW, p. 390)

WHEREAS, The general view of the role and position of women in society is changing; and

WHEREAS, Women are becoming increasingly aware of new and significant roles that are open to them in the expanding life and activity of the church; and

WHEREAS, It is necessary that Christians appreciate the great gifts God has given to His church in consecrated and able women; and

WHEREAS, There are theological implications involved in these changing roles; therefore be it

Resolved, That the President of the Synod refer to the Commission on Theology and Church Relations the study of the theological aspects of the changing role of women in the church and in contemporary society; and be it further

Resolved, That the CTCR coordinate its study with that of the Commission on Mission and Ministry, which had been directed by the Denver convention to conduct a study of women in the church and society; and be it further

Resolved, That all members of the Synod be en-

couraged to recognize the honorable position God has assigned to women in society; and be it further

Resolved, That the Synod ask those who are responsible for its publications to screen all materials so that proper perspectives on the role of women in society and the church are presented and so that stereotypes that demean or exaggerate the position of women are avoided; and be it finally

Resolved, That the counsel and advice of women be sought and used in the screening process.

Action: *Adopted as amended (13).*

(The resolution was introduced in Session 7. In Session 11 discussion was deferred to permit a presentation on the problems of Indian Americans. In Session 13 the resolution was adopted after the second resolved had been added by amendment.)

To Approve the Report of the Commission on World Hunger

RESOLUTION 9-23

Report 9-03 (CW, pp. 384—386)

WHEREAS, The Report of the Commission on World Hunger shows that this commission has worked faithfully and well to fulfill its assignment in the ministry of Jesus Christ; therefore be it

Resolved, That the Report of the Commission on World Hunger be accepted; and be it also

Resolved, That the Synod thank the members of the commission for its decisive leadership and dedicated service.

Action: *Adopted (13).*

To Emphasize and Expand "Project Compassion"

RESOLUTION 9-24

Overture 9-36 (CW, p. 397)

WHEREAS, "Project Compassion" came into being at the Denver convention for the purpose of training 5,000 volunteer workers to assist full-time chaplains in ministering to persons in nursing homes, hospitals, and other institutions; and

WHEREAS, An increasing number of our parish pastors are anxious to utilize the information and goals of Project Compassion for assisting them in ministering to local nursing homes, hospitals, and the homebound in their own areas; and

WHEREAS, Project Compassion has just begun to be implemented in some areas of the church; and

WHEREAS, There are countless additional opportunities for Christian volunteers in noninstitutional areas of social ministry and welfare; therefore be it

Resolved, That District Boards of Social Ministry

increasingly challenge the parishes and auxiliaries of the Synod to procure the volunteers and/or the supervisors kits for Project Compassion; and be it further

Resolved, That the District boards urge their pastors to challenge an ever-greater number of their parishioners to participate in the Project Compassion training program; and be it further

Resolved, That the Synod during the next biennium provide the funds necessary to conduct four regional training workshops at a total cost of no more than \$5,000, at which workshops those who are to provide leadership training to Project Compassion volunteers in the Districts will be included; and be it further

Resolved, That the Synod provide the funds necessary to underwrite the cost of providing Project Compassion training kits in quantity to all Districts; and be it further

Resolved, That the program Project Compassion seek to increase the number of trained volunteer visitors from 5,000 to 10,000 by our next national convention; and be it finally

Resolved, That we instruct the Board of Social Ministry and World Relief to determine other areas where the training of volunteers would be helpful for more effective service.

Action: *Adopted (13).*

To Be Concerned About Prison Reform

RESOLUTION 9-25

Report 9-01 (CW, pp. 379—383)

WHEREAS, The Board of Social Ministry and World Relief in its report encourages our people to "serve the imprisoned," "counsel with ex-prisoners," and "support such action that leads to justice and fairness to all"; and

WHEREAS, Conditions in many of our places of detention (jails, lockups, prisons) are unfit for human occupancy, being schools for increased criminal activity and places of sexual violence, often staffed by insufficient and unqualified custodial officials; and

WHEREAS, Our overcrowded court dockets unjustly extend the period between arrest and trial, resulting in a dehumanizing and brutalizing especially of poor people, this in spite of the fact that under our American judicial system the accused is presumed innocent until proven guilty; therefore be it

Resolved, That the Board of Social Ministry and World Relief encourage our Districts and congregations to promote an informed awareness of the injustices wherever they have developed in our judicial and correctional systems and that we further urge our members to address themselves to the matter of prison reform, establishment of public defender systems, and reform of our bail system.

Action: *Adopted (13).*

To Work with Job Resource Referral Programs

RESOLUTION 9-26

Overture 9-31 (CW, p. 396)

WHEREAS, Opportunities for employment of the unemployed and underemployed should be the concern of the local congregation; therefore be it

Resolved, That the local congregation be alert to the activities of unions and community, state, and federal agencies, which are presently functioning as Job Resource Referral Centers, and be encouraged to cooperate and actively work with these agencies in behalf of unemployed and underemployed people.

Action: *Adopted* (13).

To Introduce Programs Leading to Bachelor of Arts Degree in Social Work Program

RESOLUTION 9-27

Overture 9-33 (CW, p. 396)

WHEREAS, The church has always maintained programs to prepare young people to serve as pastors, as teachers, and in other specialized ministries, and more recently has recognized social work as a church profession by approving tuition consideration for students at the junior college level; and

WHEREAS, The current academic programs of some of our 4-year colleges seem to suggest that a possible concentration of social work courses leading to a bachelor's degree could be developed with a minimum of difficulty; and

WHEREAS, Studies are now being conducted by the Board of Social Ministry and World Relief and the Board for Higher Education to explore the practicability, the feasibility, and the use that could be made from such a program that will lead to a B. A. in social work, thereby qualifying the graduates either to go on to secure an M. S. W. in an accredited graduate program or to serve our church at that point through its agencies and programs as a witness of our ministry to the whole man; therefore be it

Resolved, That the Board for Higher Education in consultation with the Board of Social Ministry and World Relief further study the need for future social workers with a B. A. degree; and be it also

Resolved, That if the findings of this study substantiate the need for such social workers, the Board for Higher Education be empowered to implement such a program.

Action: *Declined* (13).

To Support Project Equality

RESOLUTION 9-28

Overtures 9-15—9-18 (CW, pp. 391—392)

WHEREAS, Our Synod, assembled in convention at Denver, has spoken in support of the goals of Project Equality (Res. 9-07, CW, p. 141); and

WHEREAS, A number of Districts have already officially endorsed the program; therefore be it

Resolved, That the Synod reaffirm its Denver action; and be it further

Resolved, That the Board of Social Ministry and World Relief continue to encourage full participation in Project Equality on the part of the Synod and its Districts, as well as by individuals; and be it finally

Resolved, That congregations be encouraged to support this program or, if no Project Equality staff is functioning in its area, to pursue the goals of Project Equality.

Action: *Adopted* (16).

(An amendment to substitute Overture 9-39 [Workbook, p. 398] of Hope Congregation, San Leandro, Calif., failed to carry.)

To Give Attention to the Draft Law

RESOLUTION 9-29

Overture 9-23 (CW, p. 394)

WHEREAS, There is at present no draft law in effect in our country; and

WHEREAS, The Synod has spoken on the issue of conscientious objection in its Denver convention (Res. 2-28, CW, pp. 91—92); and

WHEREAS, The issues addressed in Overture 9-23 are covered there; therefore be it

Resolved, That the Synod reaffirm the principles adopted at Denver; and be it also

Resolved, That the members of the Synod be encouraged to transmit their convictions on the matter of conscientious objection to their congressmen at once.

Action: *Adopted* (18).

To Express Concern for Prisoners in Indochina

RESOLUTION 9-30

Overture 9-24 (CW, p. 394)

WHEREAS, Many servicemen and civilians are being held prisoners in Indochina; and

WHEREAS, Many of them are suffering cruel and inhuman treatment in that specific provisions of the Geneva Convention calling for letter-writing privileges, proper medical care, and identification of captives to their government appear to have been violated in some instances; and

WHEREAS, The continued suffering of these prisoners is inconsistent with Christian ideals of compassion and mercy; and

WHEREAS, Dr. J. A. O. Preus, President of The Lutheran Church—Missouri Synod, has already sought to secure the release of American prisoners; therefore be it

Resolved, That The Lutheran Church — Missouri Synod commend its President for his action; and be it further

Resolved, That The Lutheran Church — Missouri Synod urge all the congregations and individuals in its membership to remember these prisoners and their families in their prayers; and be it finally

Resolved, That the members of the Synod be encouraged to communicate their concerns to responsible officials on both sides, within the bounds of government policies.

Action: Adopted (18).

(The assembly itself ruled that a proposed amendment [of substitution for the final resolved] that the LCMS petition the President and Congress of the U.S. was not germane.)

To Evaluate and to Speak Out on Our Cultural Standards and National Priorities

RESOLUTION 9-31

Overtures 9-29, 9-30 (CW, p. 395)

WHEREAS, Christians are to be in the world but not of the world; and

WHEREAS, The sinful nature of man is constantly endeavoring to formulate standards of society that will enslave man; and

WHEREAS, Christ came to set man free for a new life of freedom and love; and

WHEREAS, Our nations are currently faced with critical domestic problems; and

WHEREAS, Scripture clearly directs us as Christians to have a concern for the welfare of our neighbor; therefore be it

Resolved, That The Lutheran Church — Missouri Synod reaffirm its commitment to evaluating the cultural standards and assumptions of our society in light of Holy Scripture; and be it also

Resolved, That the Board of Social Ministry and World Relief prepare materials to assist congregations and individuals to evaluate the standards and priorities of our culture and the assumptions of our society and to speak out on their convictions.

Action: Adopted (18).

(At the request of a Canadian delegate, "nation" was changed to "nations" in the fourth whereas by the committee.)

To Encourage Christian Action to Combat Racism

RESOLUTION 9-32

Overture 9-12 (CW, p. 390)

WHEREAS, All racism is contrary to the Word of God because it regards certain people as inferior; and

WHEREAS, The Denver convention reaffirmed that all racism is sin and therefore utterly inconsistent with a Christ-centered style of living; and

WHEREAS, Racism continues to be prevalent throughout The Lutheran Church — Missouri Synod, in spite of the clear injunctions of Scripture; therefore be it

Resolved, That all of us search our hearts and minds to determine our prejudices toward other races, especially since we are often not aware of our own racial attitudes; and be it further

Resolved, That we individually and collectively confess this sin before our just and merciful God, imploring Him for forgiveness for this flagrant disobedience, and that under the guidance of the Spirit we prayerfully struggle to eradicate racism from our individual and collective lives; and be it further

Resolved, That the Board of Social Ministry and World Relief not only remind our people of this transgression but that it also, with the assistance of members of minority groups, be urged to construct and implement Christ-centered creative interpersonal programs of action in a determined effort to wipe out this blight on our church and land; and be it further

Resolved, That the Board of Directors of the Synod be encouraged to provide for the Board of Social Ministry and World Relief \$25,000 per year for the next biennium for this program; and be it finally

Resolved, That our people be encouraged to become active in programs of community stabilization and renewal through congregational and social structures.

Action: Adopted (13).

The Christian Church and World Hunger: To Consider the Role of the Family

RESOLUTION 9-33 (replacing 9-13)

Overtures 7-04, 9-04 (CW, pp. 368, 387)

WHEREAS, The rate of population growth is a major cause of world hunger as well as of much domestic hunger; and

WHEREAS, The Christian family should be seriously concerned as a family about this problem; therefore be it

Resolved, That discussions on the Christian family in regard to responsibility, size, and role in relation to hunger in the community, the nation, and the world be encouraged on the congregational level; and be it also

Resolved, That our members be encouraged to con-

sider adoption of children in addition to their own, regardless of race.

Action: *Adopted (18).*

To Urge Concern over Our Involvement in Southeast Asia

RESOLUTION 9-34

Overtures 9-19, 9-20, 9-21 (CW, pp. 392—393)

WHEREAS, We recognize the increasing uneasiness of mind over continued involvement of the United States in Southeast Asia and a growing anxiety over what many regard as our country's loss of prestige and moral leadership due to this involvement; and

WHEREAS, We realize the dilemma arising out of the sharp division of opinion regarding this conflict (some support the efforts of the American government to secure a noncommunist South Vietnam as essential to the United States' national interest while others are raising serious questions relating to the morality and justice of the conflict); and

WHEREAS, Shifting moods of optimism and despair do not advance the cause of peace, and conflicting interests of the warring parties make the process of negotiations move slowly; and

WHEREAS, We share these concerns as loyal citizens but always also as responsible Christians whose first allegiance is to God, under whose judgment the policies and actions of all nations must pass. We recognize that the use of military power may be necessary for national security but that such use must be guided by an emphasis on human rights and values and by a desire to establish the stability in which freedom, justice, and human community can be pursued; and

WHEREAS, The Synod adopted a useful statement expressing our concern for war and international crisis at its 1967 New York convention (Res. 9-14, CW, p. 151); therefore be it

Resolved, That we urge all our pastors, congregations, and individual members to turn to God in genuine repentance and fervent prayer and to let no corporate worship be complete without petitions for our government leaders, for restoration of peace, and for relief of those who suffer the horrible results of conflict; and be it further

Resolved, That we caution our fellow citizens against impetuous behavior, rising out of impatience with those to whom the responsibility for negotiating peace has been legitimately assigned and against unrightful judgment of those who lead us; and be it further

Resolved, That we encourage the members of our church body to give careful study to the foreign policy of our government, considering carefully the role of the United States in international affairs and the requirements of our national interest, since Christians as well as others must share responsibility for helping define

the objectives of our foreign policy and subject its operations to critical review; and be it finally

Resolved, That we urge every member of our church and all other Christians as well to do all they can personally as citizens to establish peace and to alleviate the hurts of those who suffer the consequences of this as well as all other conflicts.

Action: *Adopted (16).*

(An amendment failed to delete the words "uneasiness of mind over" and to substitute "sinfulness of the" in the first whereas.)

10. CHURCH LITERATURE AND COMMUNICATIONS

To Accept Report of Concordia Publishing House

RESOLUTION 10-01

Report 10-01; Overture 10-10 (CW, pp. 399—406, 416)

WHEREAS, Concordia Publishing House under the responsible activity of its Board of Directors continues to demonstrate a consciousness of its servant and service role; and

WHEREAS, Its dedicated and loyal staff continues to establish an enviable record in the church publishing field in creativity, production, and distribution of religious materials; and

WHEREAS, In CPH the Synod possesses a tremendous resource for helping its membership grow in understanding and commitment to a mission that embraces the whole body of Christ; therefore be it

Resolved, That the Synod accept the report of the Board of Directors of Concordia Publishing House and acknowledge with thanks its faithful oversight of the Synod's printing offices; and be it also

Resolved, That the Synod express its gratitude for the transfer of \$2 million to the synodical treasury out of CPH's net income in the past biennium.

Action: *Adopted (6).*

To Honor Dr. Otto A. Dorn

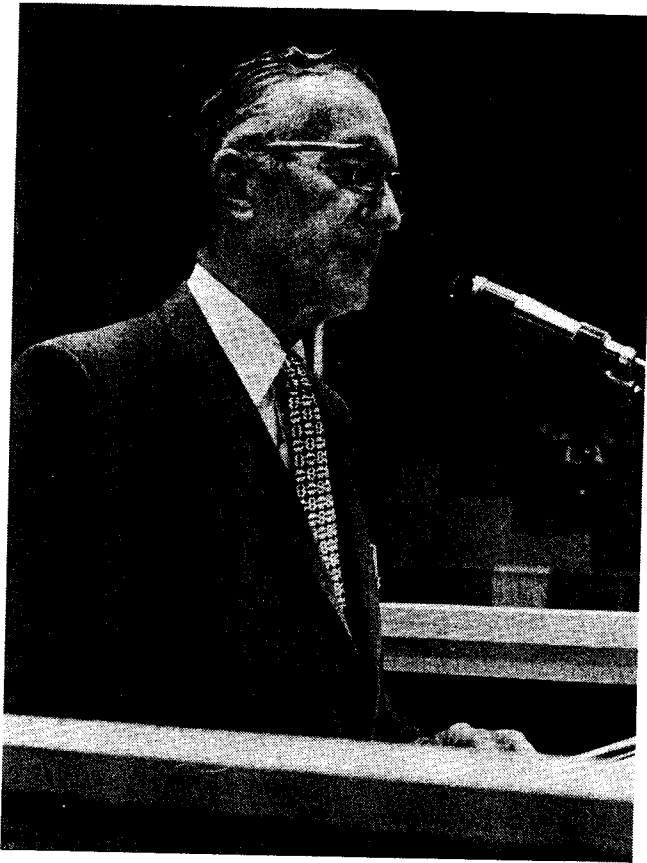
RESOLUTION 10-02

Report 10-01 (CW, pp. 399—406)

WHEREAS, Dr. Otto A. Dorn, general manager of Concordia Publishing House since 1941, has announced his decision to retire on August 1, 1971; and

WHEREAS, He has achieved an unusual and truly outstanding record of service to the Synod stretching out over 45 years, the first 15 of which were devoted to leadership in the Walther League and the past 30 to Concordia Publishing House; and

WHEREAS, His labor of love has been blessed under God through a period of remarkable expansion and record production so that Concordia Publishing House



Dr. O. A. Dorn. Well done!

now ranks third among church-owned publishing houses in this country; and

WHEREAS, He has been recognized far beyond the circle of The Lutheran Church—Missouri Synod for his dedication, ability, and personal integrity; therefore be it

Resolved, That this convention express the appreciation of the Synod to Dr. Dorn with a rising vote of thanks; and be it also

Resolved, That the President of the Synod lead the assembly in a prayer of thanksgiving asking God's continued grace and protection for Dr. and Mrs. Dorn.

Action: Adopted (6).

To Change Article VI of Articles of Incorporation of Concordia Publishing House

RESOLUTION 10-03

Overture 10-11 (CW, p. 416)

WHEREAS, The Synod in convention assembled at Denver 2 years ago resolved to accept the recommended action of the Board of Directors of Concordia Publishing House to change the wording of Article VI of the Articles of Incorporation of CPH to comply with a request of the State of California; and

WHEREAS, Officials of that state now ask that the word "irrevocably" be included to comply with the state's legal requirements; and

WHEREAS, The Synod's legal counsel finds nothing objectionable or in conflict with synodical procedure with this request; therefore be it

Resolved, That Article VI of the Articles of Incorporation of Concordia Publishing House be amended, so that, as amended, said Article VI shall read as follows (the italicized words indicate the change):

This association may receive by gift, devise and bequest real and personal property for any of the purposes hereinabove mentioned; but no part of any property acquired by this association by purchase, gift, devise, bequest or otherwise, nor the rents, issues or profits thereof, shall in any wise or in any manner inure to or be used for the benefit of any officer, director, employee, or agent of this association, but the same shall be *irrevocably dedicated to religious or charitable purposes and* used wholly and solely for the purposes hereinabove set forth for the exclusive use and behalf of The Lutheran Church—Missouri Synod. Upon the dissolution or winding up of this association, its assets remaining after paying, or providing for the payment of, all debts and liabilities of this association, shall be distributed to The Lutheran Church—Missouri Synod, an organization exempt from tax under the United States Internal Revenue Code. If at the time of such dissolution or winding up this association holds assets on trust, such assets shall, unless otherwise distributed to The Lutheran Church—Missouri Synod, be thereafter held and administered on the same trusts.

and be it also

Resolved, That such amendment shall be effective on obtaining requisite approval thereof by the Internal Revenue Service, the Circuit Court of the City of Saint Louis, and the State of Missouri.

Action: Adopted (6).

To Revise Bylaws of Concordia Publishing House

RESOLUTION 10-04

Overture 10-12 (CW, pp. 416—422)

WHEREAS, Under the blessings of almighty God, the Synod's publishing enterprise has prospered and grown; and

WHEREAS, In the interest of maintaining an efficient and modern organizational structure vital to the continued successful operation of Concordia Publishing House it is necessary to update several *Handbook* provisions related to CPH; and

WHEREAS, These proposed changes in no way conflict with existing state or federal laws or with the charter of Concordia Publishing House; and

WHEREAS, The Board of Directors of Concordia Publishing House has given careful consideration and study to these proposed changes in consultation with the Synod's legal counsel and also its Board of Directors, and recommends their adoption; therefore be it

Resolved, That the Synod concur in the following revisions of Article XI A of the Bylaws:

A. CONCORDIA PUBLISHING HOUSE**11.03 The Board of Directors**

a. *Membership.* The Board of Directors of Concordia Publishing House shall be composed of nine members: one pastor, one teacher, and seven laymen.

The Board of Directors of the Synod shall at least biennially appoint a representative who shall attend the meetings of the Board of Directors of Concordia Publishing House and serve as a liaison between the two boards.

b. *Election and Term.* The members of the Board of Directors shall be elected at the biennial convention of the Synod for 6-year terms. The terms of office shall be staggered so that three directors shall be elected at each biennial convention. Terms of office of directors elected at a convention of the Synod shall begin at the annual meeting of the Board of Directors next following the convention of Synod.

(See proposal 11.05 a.)

(Present h becomes proposed c.)

c. *Resignation of Directors.* Any director may resign at any time. Such resignation shall be made in writing and shall take effect from the date of its acceptance.

(Present g becomes proposed d.)

d. *Removal of Directors.* The Board of Directors, by and with the consent of the Synod, shall have power by a majority vote, at a special meeting called for that purpose, to remove any director from office, for cause.

(Present c becomes proposed e.)

e. *Vacancies.* Vacancies occurring in the Board of Directors between conventions of the Synod by resignation, death, or otherwise shall be filled for the unexpired term by the remaining members of the Board of Directors of Concordia Publishing House, with the consent of the President of the Synod.

(See proposed 11.05 and 11.11.)

f. (No change)

(Present e becomes proposed g.)

g. *Powers of Board of Directors.* The Board of Directors shall be responsible and accountable to the Synod in all things and shall have control of the business and affairs of this corporation solely for its benefit and shall exercise all the powers that may be exercised or performed by the corporation under the Statutes of the State of Missouri, the Articles of Agreement, and these Bylaws.

(Present 11.17 becomes proposed 11.03 h.)

h. *Duties of Board of Directors.* The Board of Directors shall report to conventions of the Synod on all significant matters concerning Concordia Publishing House. It shall also keep the Board of Directors of the Synod informed by means of regular financial and administrative reports. The Board of Directors shall require such officers and employees of the corporation as it shall determine to be bonded to the corporation at corporation expense with a financially responsible bonding company, conditioned for the faithful performance of the duties of their respective offices and such other conditions as may from time to time be required by the Board of Directors.

(Present 11.11 becomes proposed 11.03 i.)

i. *Committees of Board of Directors.* The Board of Directors may, by resolutions passed by a majority of the total number of directors, designate one or more committees, each such committee to consist of two (2) or more of the directors of the corporation. Such committee or committees shall have such powers and duties in the management of the business and affairs of the corporation as may be determined from time to time by resolution adopted by

the Board of Directors. The Board of Directors shall have power at any time to fill vacancies in, to change the membership of, or to dissolve any such committee.

(Present 11.03 d becomes proposed 11.05 a and b.)

11.05 Board Meetings

a. *Frequency.* Regular meetings of the Board of Directors shall be held on the third Thursday in each month at the office of the corporation or at such other time and place as the Board of Directors shall by resolution adopt.

The annual meeting of the Board of Directors shall be the regular meeting in the month of September.

Special meetings of the Board of Directors may be called by the chairman of the board, the president, or any two directors by giving 2 days' written or telephonic notice to each director, to be held at such time and place as specified in such notice, unless otherwise indicated in the notice thereof. Any and all business may be transacted at a special meeting.

(Cf. present 11.03 d.)

b. *Quorum.* A majority of the directors shall constitute a quorum, and the act of a majority of the directors present at a meeting at which a quorum is present shall be the act of the Board of Directors. In the absence of a quorum, a majority of the directors present may adjourn the meeting from time to time until a quorum be had. No notice other than announcement at the meeting need be given of such adjournment.

(Present 11.09 becomes proposed 11.05 c.)

c. *Waiver of Notice.* Whenever, under the provision of these Bylaws or the laws of the State of Missouri, the Board of Directors is authorized to take any action after notice or after lapse of a prescribed period of time, such action may be taken without notice and without the lapse of any period of time if such action be authorized and approved and the requirements waived in writing by each member entitled to notice. Such authorization or approval and such waiver shall be filed with the secretary of the corporation. At any meeting at which every director shall be present, even without notice, any business may be transacted.

(Present 11.05 becomes proposed 11.07.)

11.07 Officers

a. *Officers.* The officers of Concordia Publishing House shall be the chairman of the board, a vice-chairman of the board, a president, one or more vice-presidents, a secretary, an assistant secretary, a treasurer, and such officers as the board may from time to time determine to be desirable for the efficient operation of the corporation.

b. *Election or Appointment.* At the annual meeting of the Board of Directors following a convention of The Lutheran Church — Missouri Synod, the Board of Directors shall elect from among its members a chairman of the board, a vice-chairman of the board, and a secretary. The Board of Directors shall also elect a full-time salaried president, subject to the approval of the President of the Synod at the time of the initial election. The Board of Directors shall appoint one or more vice-presidents, an assistant secretary, and a treasurer, who shall be salaried employees of the corporation.

c. *Terms of Office.* The terms of office of the chairman of the board, the vice-chairman of the board, and secretary shall commence upon their election and shall expire upon the election of their successors at the annual meeting of the Board of Directors following the next succeeding convention of the Synod, provided that during such term such officers or any of them may be removed from office by a majority vote of the total number of directors. The president shall hold office only during the

pleasure of the board, but may be dismissed by the Board of Directors only with the approval of the President of the Synod. The vice-president(s), assistant secretary, and treasurer shall hold office only during the pleasure of the board.

(Present 11.05 h becomes proposed 11.07 d.)

d. *Compensation.* The chairman of the board, vice-chairman of the board, and secretary shall serve without compensation; all other officers shall be compensated in such amounts as shall be fixed by the Board of Directors.

(See proposed 11.07 b, 11.09, 11.11 c and d.)

(Cf. present 11.05 a and 11.05 f and g.)

11.09 Other Executives

The Board of Directors may appoint such other executives (including, but not by way of limitation of the generality of the foregoing, one or more assistant treasurers), each of whom shall hold office for such period, have such authority, and perform such duties as the Board of Directors may from time to time determine. The Board of Directors may delegate to the president the power to appoint and fix the compensations, term, authority, and duties of all and any of such other executives.

11.11 Duties of Officers

(Present 11.05 b becomes proposed 11.11 a.)

a. *Chairman.* The chairman shall preside at meetings of the Board of Directors. In addition he shall be available to the president for consultation and advice and shall act as liaison between the president and the Board of Directors.

(Present 11.05 c becomes proposed 11.11 b.)

b. *Vice-Chairman.* The vice-chairman shall have such powers and perform such duties as may be assigned to him by the Board of Directors. He shall, in the absence or disability of the chairman of the board, perform the duties and exercise the power of the chairman of the board.

(Cf. present 11.05 f.)

c. *President.* The president shall be the chief executive officer of the corporation and shall have such powers and duties incident to those normally associated with a chief executive officer, subject to the policies established by the Board of Directors of Concordia Publishing House.

(Cf. present 11.05 g.)

d. *Vice-President.* The vice-president or vice-presidents shall perform such duties as may be assigned by the president or the Board of Directors. In the absence or disability of the president, or at any time upon his request, his duties and powers shall be performed and exercised by the vice-president, or if several by the respective vice-presidents in the order of priority designated by the Board of Directors, or, in the absence of such designation, in the order of priority of appointment. Vice-presidents appointed at the same meeting, unless the Board of Directors shall fix a different priority, shall be deemed to have been appointed in the order in which their names are set forth in the motion or motions for their appointment.

(Present 11.05 d becomes proposed 11.11 e.)

e. *Secretary.* (No change)

(Cf. present 11.05 a.)

f. *Assistant Secretary.* The assistant secretary shall perform such duties as may be assigned by the president or the secretary, or the Board of Directors.

(Present 11.05 e becomes proposed 11.11 g.)

g. *Treasurer.* (No change)

(Present 11.04 becomes proposed 11.13.)

11.13 Prohibition of Conflict of Interest

In addition to the prohibition against conflict of interest as detailed in Sec. 2.12 a, members of the

Board of Directors and officers and other executives of Concordia Publishing House shall not enter into gainful business contracts or transactions with Concordia Publishing House.

(Present 11.07 becomes proposed 11.15)

11.15 Seal. (No change)

(Present 11.19 becomes proposed 11.17.)

11.17 Bonds or Mortgages. (No change)

(Present 11.21 becomes proposed 11.19.)

11.19 Credit Policy

The Board of Directors shall have sole power and authority to establish the credit policy of the corporation. Amounts to be written off at the close of the fiscal year are to be approved by the Board of Directors.

(Present 11.13 becomes proposed 11.21.)

11.21 Fiscal Year (No change)

(Present 11.15 becomes proposed 11.23.)

11.23 Surplus Funds (No change)

(Present 11.23 becomes proposed 11.25.)

11.25 Miscellaneous

a. (No change)

b. (No change)

c. A copy of either *Der Lutheraner* or the *Lutheran Witness* and the *Lutheran Witness Reporter* shall be sent free of charge to all retired pastors, professors, and teachers in the Synod.

d. Concordia Publishing House shall provide a sufficient number of copies of the periodicals published by the Synod for the reading rooms of the Synod's educational institutions. The presidents of the institutions shall determine the kind and number of such publications required.

e. (No change)

f. (No change)

g. (No change)

h. (No change)

Action: Adopted (6).

To Commend Concordia Publishing House for its Hiring Practices

RESOLUTION 10-05

Overture 10-13 (CW, p. 422)

WHEREAS, Concordia Publishing House has publicly announced its desire to employ and train more black people and representatives of other minority groups for available jobs and to upgrade their skills for promotion into supervisory and management positions; and

WHEREAS, Notable progress has been made toward this goal as evidenced by its report that more than 40 percent of all new employees engaged during the year 1970 were from minority groups; therefore be it

Resolved, That the Synod commend Concordia Publishing House for its leadership in promoting economic justice for all people; and be it further

Resolved, That CPH be directed to share the knowledge it has acquired through its experience with other agencies and institutions of the Synod so that they might be encouraged to follow its example; and be it finally

Resolved, That CPH be directed to continue this pro-

gram which has begun so auspiciously and with such evident blessing by the Holy Spirit.

Action: *Adopted* (15).

To Proclaim the Universality of the Gospel Through Christian Art

RESOLUTION 10-06

Overture 10-22 (CW, p. 428)

WHEREAS, The Synod at its Denver convention in 1969 encouraged Concordia Publishing House to continue its stated endeavor to select Christian art, especially depictions of Biblical persons, which will proclaim the universality of the Gospel; therefore be it

Resolved, That the Synod reaffirm its action at Denver (Res. 10-16) and direct all agencies and institutions of the Synod to be particularly conscious of their opportunities to proclaim that the Gospel of Christ is intended for all men through the use of Christian art representative of humanity in general.

Action: *Adopted* (15).

To Receive Report of Commission on Church Literature

RESOLUTION 10-07

Report 10-02 (CW, pp. 406—407)

Resolved, That the Synod receive the report of the Commission on Church Literature and acknowledge the work of the commission with thanks.

Action: *Adopted* (2).

To Receive Report of Committee on Publishing Walther's Writings

RESOLUTION 10-08

Report 10-08 (CW, p. 415)

Resolved, That the Synod receive the report of the committee on publishing Dr. C. F. W. Walther's writings, express its gratitude that progress is being made on this project, and encourage the committee, with assistance from Concordia Publishing House and the Synod's Board of Directors, to work toward its completion.

Action: *Adopted* (2).

To Receive the Report of the Board for Public Relations

RESOLUTION 10-09

Report 10-04; Overture 10-09 (CW, pp. 408—410, 416)

WHEREAS, The Department of Public Relations continues to serve the Synod on both the national and parish levels in faithfully identifying The Lutheran Church—Missouri Synod with the Gospel of Christ; and

WHEREAS, The board is seeking to improve the de-

partment's services through the use of study reports; and

WHEREAS, The need for effective public relations is becoming more apparent; therefore be it

Resolved, That the Synod receive the report of the Board for Public Relations with thanks and commend it for faithfulness in carrying out its task; and be it further

Resolved, That the Synod encourage its members to make greater use of the services of the department; and be it finally

Resolved, That the board continue the evaluation of the department's services and bring to the Synod in convention at New Orleans a budgetary projection for effective public relations.

Action: *Adopted* (2).

To Receive Report of Division of Communications

RESOLUTION 10-10

Report 10-07 (CW, p. 415)

Resolved, That the Synod receive the report of the Division of Communications and acknowledge the work of the division with thanks.

Action: *Adopted* (2).

To Continue Study of Priorities for Expanded Use of Media in Mission of the Church

RESOLUTION 10-11

Report 10-07; Overture 10-17 (CW, pp. 415, 423—424)

WHEREAS, The Lutheran Church—Missouri Synod has been blessed for many years with opportunities to proclaim the Gospel via the media of mass communications and has repeatedly committed itself to the best use of advancing technological capabilities in bringing the good news of Christ to people wherever they are; and

WHEREAS, The Synod now has a significant and irreplaceable financial and professional stake and reputation in the media of mass communications; and

WHEREAS, Several previous conventions, recognizing the enormous potential of the media of mass communications for mission, have instructed studies to be made for more effective utilization of these media, and the Denver convention (Res. 1-12) directed the Division of Communications to "develop new plans and projects for the expanded use of the media of mass communications at home and abroad for presentation with appropriate budgetary requests to the 1971 Milwaukee convention of the Synod"; and

WHEREAS, The Division of Communications has received but has not been able to study in depth the report of the Task Force appointed for this purpose, nor yet to coordinate it with several other studies commissioned during the past biennium, including the "Conley

Report," authorized by the Board for Public Relations; the readership survey conducted by Richard Manville Research, Inc. for the Editorial Commission for Official Periodicals; the "Holt Report" on radio stations KFUA AM and FM; and the research developed by the Synod's Committee on Organization; therefore be it

Resolved, That the Synod at Milwaukee instruct the Division of Communications in consultation with the appropriate boards, departments, and commissions of the Synod as well as with the auxiliary organizations utilizing the mass media, to continue its study of priorities for an expanded use of the media of mass communications; and be it further

Resolved, That the Division of Communications be instructed to present specific plans and projects with appropriate budgetary requests to the 1973 New Orleans convention of the Synod for action; and be it finally

Resolved, That in view of this ongoing study by the Division of Communications all reports and proposals relating to the function and structure of the division and/or its departments be referred to the division for incorporation in the study.

Action: *Adopted* (2).

To Receive Report of Radio Station KFUA

RESOLUTION 10-12

Report 10-06 (CW, pp. 414—415)

Resolved, That the Synod receive the report of radio station KFUA and express its gratitude to God for the blessings He has granted through this radio ministry.

Action: *Adopted* (2).

To Amend Bylaws of Radio Station KFUA

RESOLUTION 10-13

Action: *Withdrawn by committee in favor of Resolution 10-21.*

To Receive Report of Board for Lutheran Television

RESOLUTION 10-14

Report 10-05; Overture 10-23 (CW, pp. 410—414, 428)

WHEREAS, Under the rich blessings of almighty God the Synod's television ministry has spread the saving message of our Lord and Savior throughout the world; and

WHEREAS, The television ministry throughout its 20-year history has been blessed with leadership provided by Dr. Herman W. Gockel and Dr. Leonhard C. Wuerffel; therefore be it

Resolved, That the Synod receive the report of the Board for Lutheran Television; and be it further

Resolved, That the Synod acknowledge the faithful

direction of Dr. Herman W. Gockel and wish him God's richest blessings in his retirement; and be it finally

Resolved, That the Synod express its gratitude to the Lutheran Laymen's League for its support as a joint sponsor of this mission arm of our Synod.

Action: *Adopted* (15).

To Express Appreciation to Television Stations

RESOLUTION 10-15

Overture 10-14 (CW, pp. 422—423)

WHEREAS, The largest number of stations in the history of Lutheran Television (475) throughout the United States, Canada, and other areas of the world are offering free facilities and sustaining free time for telecasting of the Synod's television series, including "This Is the Life," "Pattern for Living," and "The Fisher Family"; and

WHEREAS, The Lutheran Church — Missouri Synod desires to express its public appreciation for this generosity and cooperation and to recognize it as a significant contribution to the moral and spiritual upbuilding of our nation and world; therefore be it

Resolved, That the LCMS during this 20th anniversary of its television ministry express its appreciation to all cooperating television stations for their significant contribution in carrying "This Is the Life," "Pattern for Living," "The Fisher Family," and "Christmas Is" as a part of their public service; and be it also

Resolved, That the LCMS commend these stations and their management for their outstanding spirit of service in the public interest.

Action: *Adopted* (15).

To Receive Report of Editorial Commission for Official Periodicals

RESOLUTION 10-16

Report 10-03 (CW, pp. 407—408)

Resolved, That the Synod receive the report of the Editorial Commission for Official Periodicals with thanks and commend the editors for their effective work toward achieving the stated objectives of the Synod's official publications.

Action: *Adopted* (15).

To Use Official Periodicals to Edify

RESOLUTION 10-17

Overtures 10-19, 10-20 (CW, p. 424)

WHEREAS, The Editorial Commission for Official Periodicals has assured the Synod, in its report, of its concern for achieving the following objectives in editing the Synod's official periodicals:

1. To represent The Lutheran Church — Missouri Synod and its member congregations in witnessing to the Gospel of Jesus Christ before the world;

2. To serve the Synod as an instrument for carrying out its stated objectives (Constitution, Art. III; Articles of Incorporation, Art. II);

3. To foster among members of the Synod growth in knowledge, grace, and truth, and to stimulate the leadership to responsible Christian action in church and society;

4. To reflect an awareness of and concern for all the members of the body of Christ; and

WHEREAS, The *Lutheran Witness*, the *Lutheran Witness Reporter*, and *Der Lutheraner* are official periodicals of the LCMS; therefore be it

Resolved, That the Synod encourage the commission to continue to foster these objectives; and be it also

Resolved, That the Synod urge all who have responsibility for these official periodicals to give a high priority to instructional articles in accord with Holy Scriptures and the Lutheran Confessions.

Action: Adopted (15).

To Authorize Experimentation and Possible Changes in Format and Frequency of the "Lutheran Witness" and the "Lutheran Witness Reporter"

RESOLUTION 10-18

Report 10-03 (CW, pp. 407—408)

WHEREAS, The official periodicals are primary avenues of communication within the Synod; and

WHEREAS, Production and mailing costs continue to rise; and

WHEREAS, A reevaluation of the publication program for the *Lutheran Witness* and the *Lutheran Witness Reporter* has led the Editorial Commission to the conclusion that some changes are necessary in the format and frequency of issue of these official publications to keep subscription prices within reasonable bounds; therefore be it

Resolved, That the Synod authorize the Editorial Commission for Official Periodicals to experiment with the format and frequency of issue of the *Lutheran Witness* and the *Lutheran Witness Reporter*; and be it also

Resolved, That the Synod authorize necessary changes in the format and frequency of issue of the *Lutheran Witness* and the *Lutheran Witness Reporter*, to be made by the Editorial Commission in cooperation with Concordia Publishing House and submitted to the synodical Board of Directors and the Council of Presidents.

Action: Adopted (15).

To Recognize 20th Anniversary of "This Is the Life"

RESOLUTION 10-19

Overtures 10-15, 10-16, 10-23 (CW, pp. 423, 428)

WHEREAS, "This Is the Life" will celebrate a record-setting 20th-anniversary season beginning October 1971; and

WHEREAS, The dynamic growth of television is coincident with the population increase; therefore be it

Resolved, That the Synod in convention give praise and thanks to our Lord and Savior Jesus Christ for the rich benediction He has bestowed on "This Is the Life" and the television ministry of our church during the past two decades; and be it further

Resolved, That a special "20th Anniversary" Sunday be set aside throughout the congregations of the Synod during the fall of 1971 to remember before God the rich blessings of our Lord on this television ministry of 20 years; and be it further

Resolved, That the Synod encourage and instruct the Board for Lutheran Television to carry out the great commission of our Lord to "preach the Gospel to every creature" in its area of activity by continuing to explore and utilize more fully the developing television opportunities at home and abroad; and be it finally

Resolved, That the Synod allocate necessary funds to carry out its previous action at Denver "to expand the use of the media of mass communication at home and abroad."

Action: Adopted (15).

To Ask Public Media to Eliminate Profanity

RESOLUTION 10-20

Overture 10-18 (CW, p. 424)

WHEREAS, There is ample evidence of an increasing use of profanity in public media; and

WHEREAS, This is but another example of the general relaxing of effective enforcement of codes governing the preservation of moral standards in public life; and

WHEREAS, This is properly a responsibility not only, or even particularly, of reporters or news commentators; therefore be it

Resolved, That the Synod express concern over the growing breakdown in public morals; and be it further

Resolved, That the Synod through its established channels of communication remind its entire membership of the responsibility of every Christian to control and influence public life through the power of Christian example; and be it further

Resolved, That the various boards and commissions in the Division of Communications be instructed to uti-

lize the channels of the public media ever more effectively to dramatize "the more excellent way" of life professed and practiced by those who belong to the body of Christ (1 Cor. 12:31); and be it finally

Resolved, That the Synod also urge the film industry to devise therapeutic measures under the principle of self-regulation to deal more responsibly with the growing problem in films of sex and violence as exploitable commodities for commercial gain.

Action: *Adopted as amended* (15).

(Amendment: addition of final resolved.)

To Appoint Task Force to Study Radio Station KFUE Operation

RESOLUTION 10-21

Overture 10-21 (CW, pp. 425—427); **Report 10-06** (CW, pp. 414—415)

WHEREAS, Radio Station KFUE serves the entire Synod through its extension services and as a laboratory for Concordia Seminary students as well as providing Christian programing in its geographical area; and

WHEREAS, In a study authorized by the Synod's Board of Directors, the Holt Corporation, a professional broadcast consultant, has suggested several options for the future operation of Radio Station KFUE; and

WHEREAS, Both Synod's Board of Directors and the KFUE Operating Board, acting separately, have only begun to consider the various options presented in this report; and

WHEREAS, Radio Station KFUE serves a limited geographical area in its "on the air" operation; therefore be it

Resolved, That the Synod's Board of Directors appoint a Task Force consisting of representatives of members of the Board of Directors and the KFUE Operating Board to study the future administration and operation of Radio Station KFUE, including consideration of the Holt Report, the Bylaws changes proposed in Overture 10-21 (CW, pp. 425—427), and other recommendations made to Synod's Board of Directors by the KFUE Operating Board; and be it further

Resolved, That the Task Force explore the possibility of ownership and operation of Radio Station KFUE by some agency in its geographical area; and be it finally

Resolved, That this Task Force's report be presented to the synodical Board of Directors and the KFUE Operating Board, and that recommendations for the future operation of Radio Station KFUE be presented to the Synod at its convention in 1973.

Action: *Adopted* (15).

11. SPECIAL AND SUNDRY MATTERS

To Meet Needs of Department of Archives and History, Concordia Historical Institute

RESOLUTION 11-01

Report 11-02 (CW, pp. 430—433)

WHEREAS, At the very time when the Synod is confronted with momentous challenges Concordia Historical Institute, which has the resources and means to point to the blessing of the past and which could assist materially in developing concrete guidance for the future, lacks the facilities and financial resources to do so; and

WHEREAS, The expansion needs of the institute have been presented to and recognized by the past three conventions of the Synod; therefore be it

Resolved, That we accept with thanks the report of the institute and voice our agreement with its concerns for the preservation of our invaluable heritage; and be it further

Resolved, That the Board of Directors give immediate consideration to the vital needs of the institute for appropriate space; and be it further

Resolved, That the institute be asked to put forth efforts in soliciting bequests, seeking memberships, and utilizing District archivists for promotional purposes; and be it finally

Resolved, That the Board of Directors give consideration to the expansion needs of Concordia Historical Institute when the board allocates the funds received from the 125th Anniversary Thankoffering.

Action: *Adopted* (5).

To Support Ministerial Health Program

RESOLUTION 11-02

Report 11-03 (CW, pp. 433—434)

WHEREAS, The synodical Commission on Ministerial Health evidences a continuing concern for the health of the church's professional workers and at the same time is keenly aware of the difficult problems confronting District Presidents when required to deal with crisis situations in the lives of the church workers; and

WHEREAS, The commission has developed a pilot project to determine the feasibility of a central program of evaluation and long-range therapy; and

WHEREAS, The Wheat Ridge Foundation has provided a \$25,000 grant for each of 2 years to support the administrative costs of this pilot project; therefore be it

Resolved, That we commend the commission for its dedicated service; and be it further

Resolved, That we thank the Wheat Ridge Foundation for its generous contribution; and be it further

Resolved, That the Synod assume the administrative cost of the program as a budget item beginning with the fiscal year 1973; and be it further

Resolved, That the following changes be made in the synodical *Handbook*:

- a. To add, following 2.112 b 4, a paragraph:

The District President shall have authority to place a disabled church worker temporarily on a CRM or leave of absence status.

- b. In 2.112 b 6, the wording be changed from "to the synodical Personnel Director" to read "to the synodical President"; and be it finally

Resolved, That the report of the commission be accepted with thanks.

Action: *Adopted* (5).

To Commemorate the 125th Anniversary of the Synod

RESOLUTION 11-03

Reports 11-05, 11-06, 11-07 (CW, pp. 434—435)

WHEREAS, The Lord of the church has blessed our Synod for 125 years with the Gospel and with opportunities for missionary outreach and has called us to be ambassadors for Christ in the ministry of reconciliation today; and

WHEREAS, Recent synodical conventions have authorized a Synodwide celebration of these 125 years of grace and blessing; therefore be it

Resolved, That this convention assembled in Milwaukee in 1971 call on the entire membership of the Synod to set aside the year 1972 for this celebration; and be it further

Resolved, That a program be adopted whereby:

1. The church may be edified by the Word and the sacraments and moved to gratitude and unity by remembering its great spiritual heritage; and
2. We all be encouraged by our past history to a renewed zeal as ambassadors for Christ; and
3. The entire membership of the Synod be urged to give thanks to the Lord of the church and to set definite goals for internal and external growth for the decade of the seventies; and
4. We join together in a special Synodwide thank-offering to provide resources for a forward thrust in mission and ministry to our world; and
5. The responsibility and method of gathering this offering be made the task of the Synod, using the facilities and resources of each District; and
6. Of the amount each District raises for the Synod's 125th anniversary offering, 25 percent shall be retained by the District for work in its area; and
7. That the anniversary committee consider involving the auxiliary organizations of the Synod in the observance.

Action: *Adopted* (5).

To Support Work of Armed Forces Commission

RESOLUTION 11-04

Report 11-01 (CW, pp. 429—430)

WHEREAS, The Armed Forces Commission has served the church faithfully by providing chaplains, a ministry by mail, and the services of Christ Church Military Congregation; therefore be it

Resolved, That we thank the members of the commission and especially its retiring director, Rev. Kenneth L. Ahl, D. D., for their faithful service; and be it further

Resolved, That we encourage congregations of the Synod to support the work of the commission with their prayers, by their financial contributions, and by sending to the commission the names and addresses of the military personnel; and be it finally

Resolved, That we accept the report of the commission with thanks.

Action: *Adopted* (5).

To Preserve and Restore Historical Buildings in Perry County, Missouri

RESOLUTION 11-05

Overture 11-10 (CW, p. 435)

WHEREAS, The preservation and restoration of the historic buildings in Perry County, Missouri, is an important phase of archivist work in the Synod; and

WHEREAS, A request to assist in this project has come from Trinity Lutheran Church, Altenburg, Missouri; therefore be it

Resolved, That we ask Trinity Lutheran Church to direct her request to and to seek counsel from Concordia Historical Institute.

Action: *Adopted* (5).

To Request Districts to Set Up Salary Guidelines

RESOLUTION 11-06

Overture 11-12 (CW, p. 436)

WHEREAS, A Synodwide salary scale for church workers would not be meaningful because of varying economic conditions; therefore be it

Resolved, That the Districts be encouraged to establish guidelines to assist the congregations in providing adequate salaries for their professional workers.

Action: *Adopted* (5).

To Observe Significant Anniversaries of Lutheran Confessions

RESOLUTION 11-07

Overtures 11-08, 11-09 (CW, p. 435)

WHEREAS, The 450th anniversary of the publication of Martin Luther's translation of the New Testament will occur in 1972; and

WHEREAS, The 400th anniversary of the Formula of Concord will occur in 1977; and

WHEREAS, The 450th anniversary of Martin Luther's Small and Large Catechisms will occur in 1979; and

WHEREAS, The 400th anniversary of the publication of the Book of Concord as well as the 450th anniversary of the Augsburg Confession will occur in 1980; and

WHEREAS, These confessions have been a source of great blessing for the Lutheran Church; therefore be it

Resolved, That a committee be appointed by the Council of Presidents to expedite the appropriate observance of these anniversaries on a Synodwide basis; and be it further

Resolved, That the committee give consideration to involving the youth in these observances; and be it finally

Resolved, That this committee be authorized to coordinate its activities with similar committees from other Lutheran Church bodies.

Action: *Adopted* (5).

(An amendment to substitute "President of the Synod" for "Council of Presidents" in the first resolved failed as well as an amendment to strike the second resolved.)

To Encourage Use of Services of Commission on Architecture

RESOLUTION 11-08

Report 11-04 (CW, p. 434)

WHEREAS, The Commission on Architecture has rendered valuable service to congregations and Districts of the Synod, therefore be it

Resolved, That we express our appreciation to the members of the commission and encourage congregations to use the services they offer; and be it also

Resolved, That the report of the commission be accepted with thanks.

Action: *Adopted* (5).

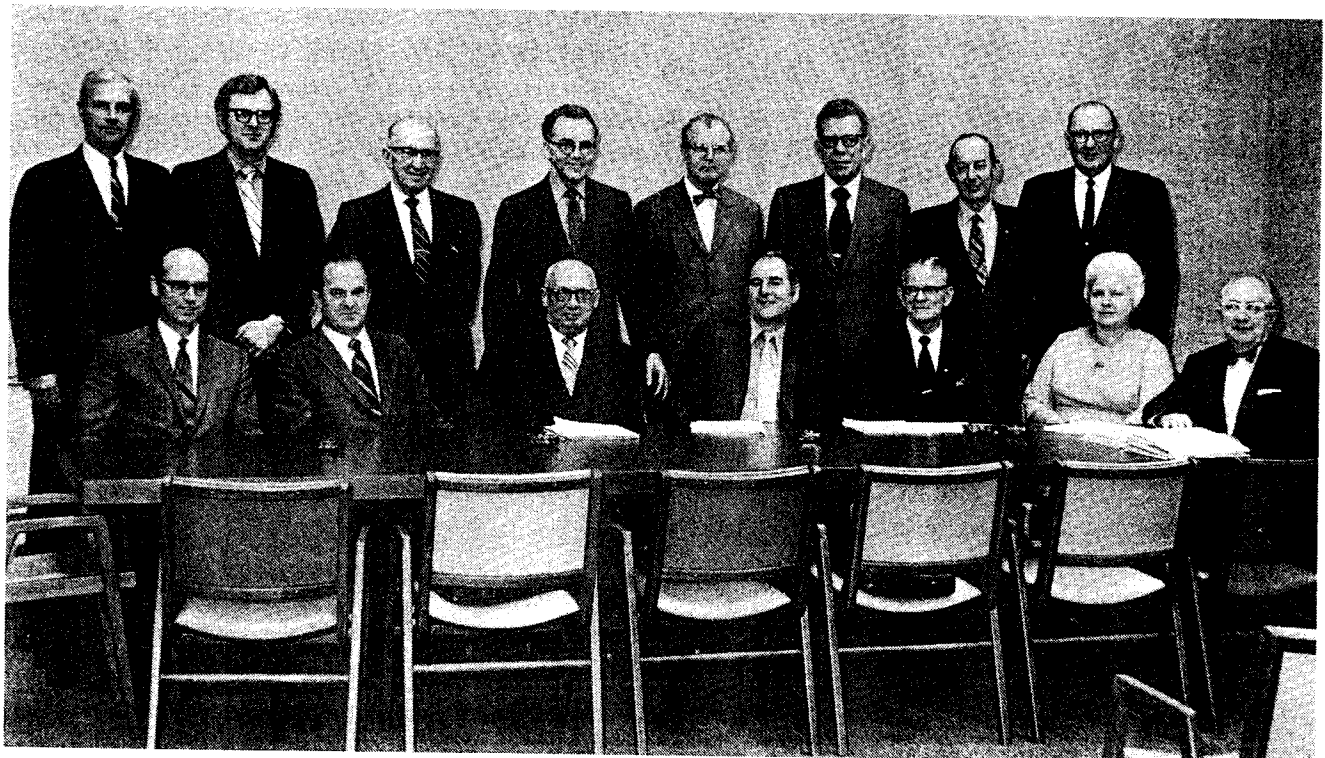
To Express Appreciation for Work of LWML

RESOLUTION 11-09

Report X-01 (CW, p. 483)

WHEREAS, The Lutheran Women's Missionary League through its threefold objective of Mission Education, Mission Inspiration, and Mission Service has enabled the women of our church to witness to their faith through personal testimony as well as through numerous projects of Christian service; therefore be it

Resolved, That we express our gratitude to this organization for its very generous support of mission



Das (?) Komitee

projects and the many other ways of advancing the cause of the Savior; and be it also

Resolved, That their report be accepted with thanks.

Action: Adopted (5).

To Respond to Communication from Evangelical Lutheran Church — Synod of France and Belgium

RESOLUTION 11-10

Report X-02 (CW, pp. 483—484)

WHEREAS, We have received a communication from the Evangelical Lutheran Church — Synod of France and Belgium (cf. X-02, pp. 483—484); therefore be it

Resolved, That the convention receive this communication and assure the Evangelical Lutheran Church — Synod of France and Belgium that the 1971 convention of Synod is dealing with the concerns of said communication.

Action: Adopted (5).

To Accept Report of Bethesda Lutheran Home

RESOLUTION 11-11

Report X-04 (CW, p. 484)

WHEREAS, Bethesda Lutheran Home continues to render outstanding services in ministering to the whole man for its more than 600 residents; therefore be it

Resolved, That we commend the board and the staff for their dedicated services; and be it further

Resolved, That we urge our congregations and people to give prayer and financial support to this house of mercy; and be it finally

Resolved, That we accept the report on Bethesda Lutheran Home.

Action: Adopted (5).

To Express Appreciation for Council of Lutheran Ministries

RESOLUTION 11-12

Report X-03 (CW, p. 484)

WHEREAS, The Council of Lutheran Ministries informs the members of the Synod of the validity and need of voluntary agencies to serve the church and has coordinated the work of these intrasynodical ministries; therefore be it

Resolved, That we express to them our heartfelt thanks for their splendid service and receive their report with thanks.

Action: Adopted (5).

To Accept Report of Lutheran Deaconess Association

RESOLUTION 11-13

Report X-06 (CW, p. 486)

WHEREAS, The Lutheran Deaconess Association has for more than 50 years served under the motto "Faith and Service in Christ" in training deaconesses for ministry in parishes, institutions, overseas programs, social services, and special urban ministries; and

WHEREAS, Deaconesses because of their training can render valuable services to the church; therefore be it

Resolved, That congregations be urged to give consideration to engaging a deaconess on their staff and also to provide financial support to the program; and be it further

Resolved, That we accept the report on the Lutheran Deaconess Association; and be it finally

Resolved, That we wish Dr. Lucille Wassman the Lord's blessing as she assumes her position as executive director of the Lutheran Deaconess Association.

Action: Adopted (5).

To Increase Support for Valparaiso

RESOLUTION 11-14

Report X-05 (CW, pp. 485—486)

WHEREAS, Valparaiso University has continued to serve the young people of the church by striving for excellence in higher education together with an understanding and appreciation of the values of the Christian faith; and

WHEREAS, The costs of education have risen dramatically in recent years; therefore be it

Resolved, That congregations be encouraged to increase their support for the work of the university; and be it further

Resolved, That the report on the university be accepted with thanks.

Action: Adopted (5).

To Decline Overture 11-11

RESOLUTION 11-15

Overture 11-11 (CW, p. 435)

WHEREAS, The names of delegates are printed in the *Convention Workbook*, which is distributed "not later than 6 weeks prior to the opening date of the convention" (*Handbook*, 1.27 2 e); and

WHEREAS, This is deemed adequate time to communicate with the delegates; therefore be it

Resolved, That Overture 11-11 be declined.

Action: Adopted (5).

To Support the Work of the American Bible Society

RESOLUTION 11-16

WHEREAS, This convention recognizes, first, that widespread distribution of the printed Word of God is a basic need in mission work at home and around the world and, second, that mission advance calls for even greater distribution of Bibles, New Testaments, Gospels, other individual books of the Bible, and shorter Scripture selections; and

WHEREAS, The American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing them without profit and usually below cost; and

WHEREAS, The American Bible Society provides, without charge to the chaplains, Scriptures for distribution to the men and women of the Armed Forces and to patients in Veterans Hospitals; and

WHEREAS, The American Bible Society in cooperation with 50 other national Bible societies, is now engaged in a program of worldwide mission advance, with the theme "One Word for One World," seeking to place the printed Word of God in the hands, hearts, and lives of more people, in more lands, in more languages; and

WHEREAS, The Lutheran Church — Missouri Synod has traditionally supported the work of the 155-year-old American Bible Society and regularly utilizes its services; therefore be it

Resolved, That we fraternally urge our congregations and their members to continue to make worthy contributions to the work of the American Bible Society, in order to provide the Scriptures needed for the mission of reconciliation to which we are committed; and be it also

Resolved, That we encourage one another to emphasize in our own families the need for a wider reading and sharing of the Holy Scriptures both in our own land and throughout the world.

Action: Adopted (17).

To Study the Relationship of Deaconesses to the Synod

RESOLUTION 11-17

Report X-06 (CW, p. 486)

WHEREAS, There are questions concerning the relationship of deaconesses to the Synod; therefore be it

Resolved, That the President of the Synod appoint a committee of representatives from the Lutheran Deaconess Association, Valparaiso University, the Board for Higher Education, and the Council of Presidents to study this matter and make appropriate recommendations to the next convention; and be it also

Resolved, That the two overtures printed on pages 8

and 11 of *The Lutheran Deaconess*, Vol. 49, be given full consideration by the committee herewith established.

Action: Adopted as amended (17).

(Amendment: second resolved.)

To Print All Convention Devotions in "Proceedings"

RESOLUTION 11-18

WHEREAS, The devotional meditations have touched those attending the convention deeply and provided much instruction, encouragement, and inspiration; and

WHEREAS, It would be of great benefit to the church at large to have these available for the edification of all her members; therefore be it

Resolved, That all convention devotions be printed in the official *Proceedings*.

Action: A motion adopted from the floor called for the printing of the morning and evening devotions. At that time attention was called to this resolution.

12. STEWARDSHIP AND FINANCE

To Accept Report of Treasurer

RESOLUTION 12-01

Report 12-01 (CW, pp. 437—440)

Resolved, That this convention accept the report of the Synod's Treasurer as printed on pages 437—440; and be it also

Resolved, That we express our appreciation for the competent work by the Treasurer's staff, and particularly to Dr. Milton Carpenter for his services to the Synod.

Action: Adopted (3).

To Accept Report of Controller

RESOLUTION 12-02

Report 12-02 (CW, pp. 441—457)

Resolved, That this convention accept the very fine financial exhibits and schedules of the Controller as printed on pages 441—449; and be it further

Resolved, That we especially take note of supplemental schedules reflecting additional financial data (pp. 450—457); and be it finally

Resolved, That we express our appreciation for the competent work of Mr. Raymond C. Rauscher, Controller, and his staff.

Action: Adopted (3).

To Urge Expeditious Action to Eliminate Commerce Building Operating Deficit

RESOLUTION 12-03

Report 12-02 (CW, p. 449, Note A to Financial Statements)

WHEREAS, The Board of Directors has purchased the Commerce Building to provide adequate space for synodical headquarters, thus executing the action encouraged by Denver resolution 4-14; and

WHEREAS, Financial statements reveal that the operation of the Commerce Building has resulted in an operating deficit since acquisition; and

WHEREAS, This operating deficit is essentially caused by the continuing vacancy of office space originally intended for synodical boards or agencies; therefore be it

Resolved, That the Board of Directors be encouraged to continue its efforts to consolidate the staffs of all divisions, boards, and commissions in the Commerce and/or Lutheran Buildings as promptly as possible.

Action: *Adopted (3).*

To Accept the Report of the Board of Managers for the Concordia Retirement Plan, Survivor Plan, and Welfare Plan

RESOLUTION 12-04

Report 12-04 (CW, pp. 461—466)

WHEREAS, The report of the Board of Managers for the Concordia Retirement Plan, Concordia Survivor Plan, and Concordia Welfare Plan (CW, pp. 461—466) demonstrates resourcefulness and good management in carrying out the objectives of these plans; therefore be it

Resolved, That the report of the Board of Managers be accepted as submitted in its entirety; and be it also

Resolved, That the convention express its gratitude to Dr. Robert H. Mugge, Mr. Herbert W. Schuppan, and Dr. Robert V. Schnabel, who are completing their terms of service as members of the Board of Managers.

Action: *Adopted (3).*

To Approve Report of The Lutheran Church — Missouri Synod Foundation

RESOLUTION 12-05

Report 12-24 U (TB, pp. 33—34)

WHEREAS, The report of The Lutheran Church — Missouri Synod Foundation provides a valuable source of information regarding its purpose, program, and services; and

WHEREAS, This purpose, program, and service renders a valuable contribution to the church; therefore be it

Resolved, That the report of the foundation be approved by the convention; and be it also

Resolved, That all Districts, seminaries, colleges, boards, commissions, agencies, and entities of The Lutheran Church — Missouri Synod be encouraged to become acquainted with and make use of the program and services of The Lutheran Church — Missouri Synod Foundation.

Action: *Adopted (6).*

To Reorganize Stewardship Department

RESOLUTION 12-06

Action: *Withdrawn by Committee and replaced with Resolution 12-16.*

To be Conscious of God-pleasing Stewardship in Raising Funds

RESOLUTION 12-07

Overture 12-07 (CW, pp. 470—471)

WHEREAS, The English District has established the point of concern for true Christian stewardship to be continued; therefore be it

Resolved, That the Synod, through its Stewardship Department, continue to be truly conscious of the place a God-pleasing stewardship plays in the raising of funds for the Lord's work.

Action: *Adopted (6).*

To Make Concordia Plans Available to Pastors and Lay Workers Serving in Canada

RESOLUTION 12-08

Overture 12-11 (CW, p. 471)

WHEREAS, The Board of Managers of the Concordia Plans is attempting to bring the provisions of the plans to conform to the regulations of the Canadian government; and

WHEREAS, It is hoped this might be accomplished by January 1, 1972; therefore be it

Resolved, That we encourage the Board of Managers to continue their efforts to make these plans available to our workers in Canada.

Action: *Adopted (6).*

To Decline the Overture to Reconsider Provisions of Pension Plan and Concordia Retirement Plan

RESOLUTION 12-09

Overture 12-14 (CW, p. 472)

WHEREAS, Both the Pension Plan for Pastors and Teachers and the Concordia Retirement Plan already provide what the overture requests; therefore be it

Resolved, That this overture be declined.

Action: *Adopted (6).*

To Decline Overture to Make Retirement and Survivor Benefits More Equitable

RESOLUTION 12-10

Overture 12-15 (CW, pp. 472—473)

WHEREAS, It would be impossible to equalize the benefits paid under the Concordia Retirement and Survivor Plans for the reasons that it would be necessary to make any provisions of this nature applicable to both lay workers and ministers alike to avoid discrimination under federal requirements and it would price the plans out of the reach of some congregations; and

WHEREAS, It has been determined that the benefits of the Concordia Survivor Plan are in excess of survivor benefits available to workers in other fields of endeavor; and

WHEREAS, Increased benefits in the Concordia Survivor Plan would increase the contribution rate; therefore be it

Resolved, That this overture be declined.

Action: *Adopted* (6).

To Exercise Christian Judgment in Investment Policies

RESOLUTION 12-11

Overture 12-16 (CW, p. 473)

WHEREAS, The trustees of the several funds of the Synod and synodical agencies are dedicated Christian stewards who are mindful of the God-pleasing example which must be set by the investment policies which they follow; therefore be it

Resolved, That they be encouraged to continue their exercise of good Christian judgment.

Action: *Adopted* (6).

To Continue Policy re Financial Statements

RESOLUTION 12-12

Overture 12-19 (CW, p. 473)

WHEREAS, The Lutheran Church—Missouri Synod presently prints an annual statement in its official publication, the *Lutheran Witness Reporter*; and

WHEREAS, The details presented in this report are considerably greater than is common in philanthropic and corporate reportings; and

WHEREAS, Interim financial reports are also made available as news releases to the *Lutheran Witness Reporter* throughout the year; therefore be it

Resolved, That we recognize the concerns of this overture as being adequately met.

Action: *Adopted* (9).

To Recognize Centennial of School for Deaf, Detroit

RESOLUTION 12-13

Overtures 12-20, 12-21, 12-22 (CW, pp. 473—474)

WHEREAS, The Lutheran School for the Deaf in Detroit will on March 11, 1973, observe 100 years of service to deaf children from all parts of the United States and Canada by providing them with a knowledge of Lutheran doctrine and thus to equip them for a Christian life, and at the same time has given impetus to a worldwide mission to the deaf; therefore be it

Resolved, That The Lutheran Church—Missouri Synod give thanks to God for the 100 years of service provided by the Lutheran School for the Deaf in Detroit; and be it also

Resolved, That the necessary organization and promotional effort, and the thankoffering, be completed in accordance with the schedule approved by the Board of Directors.

Action: *Adopted* (6).

To Accept Report of Stewardship Department

RESOLUTION 12-14

Report 12-03 (CW, pp. 457—461)

WHEREAS, The report of the Stewardship Department provides a valuable source of information and a careful analysis of such subjects as "Our Record in Missions" and "Trends and Challenges of Today"; therefore be it

Resolved, That we commend the Board of Stewardship and the stewardship staff and accept their report with thanks.

Action: *Adopted* (6).

To Accept Report of Board of Pensions and Support

RESOLUTION 12-15

Report 12-05 (CW, pp. 466—468)

WHEREAS, The report of the Board of Pensions and Support (CW, pp. 466—468) demonstrates resourcefulness and good management in carrying out the objectives of the Pension Plan; and

WHEREAS, Continuing efforts are being made to improve the benefits being paid (note the recent increases in minimum monthly payments from \$165 to \$175 without additional cost to the Synod); therefore be it

Resolved, That the report of the Board of Pensions and Support be accepted as submitted; and be it further

Resolved, That we commend the board for faithful and dedicated service in the management of this fund; and be it further

Resolved, That the plan to merge the Board of Pensions and Support and the Board of Managers—Concor-

dia Plans as previously approved by the Board of Directors and outlined in the report be adopted; and be it finally

Resolved, That with the approval of the Commission on Constitutional Matters the present Section X of the Synod's *Handbook* be replaced by the following:

A. WORKER BENEFITS PLANS

10.01 Pension Plan for Pastors and Teachers

The Pension Plan for Pastors and Teachers is the pension plan established by the Synod as of October 1, 1937, as heretofore or hereafter amended, including the Special Rules for Workers in Canada forming a part thereof. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of Board of Managers—Pensions and Support.

10.03 Concordia Retirement Plan

The "Concordia Retirement Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies" is the retirement plan adopted by the Board of Directors pursuant to Resolution 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended by the Board of Directors. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers of the Concordia Retirement Plan.

10.05 Concordia Welfare Plan

The "Concordia Welfare Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies" is the welfare plan adopted by the Board of Directors pursuant to Resolution 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended by the Board of Directors. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers of the Concordia Welfare Plan.

10.07 Concordia Survivor Plan

The "Concordia Survivor Plan" is the plan adopted by the Board of Directors in accord with directives adopted at a prior convention of the Synod (Resolution 10-02 of the 45th convention) to provide for surviving widows and children those benefits previously provided under the Concordia Retirement Plan. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers of the Concordia Retirement Plan.

10.09 Supplemental Benefits

The Synod shall supplement the benefits provided by the Pension Plan for Pastors and Teachers. The nature, extent, conditions and limitation of such supplemental benefits shall be those which were set forth in Section 10.47 of the 1966 edition of the *Handbook*, subject, however, to amendment, modification, or change in the same manner as is provided with respect to the Pension Plan for Pastors and Teachers. Such supplemental benefits shall be administered by the Board of Managers—Pensions and Support. The provisions pertaining thereto shall be published in the booklet setting forth the text of the Pension Plan for Pastors and Teachers.

10.11 Special Plan for Workers in Canada

a. If the Board of Directors shall at any time be of the opinion that it is impractical by reason of the complexities of applicable laws, or otherwise,

for the Pension Plan for Pastors and Teachers to include workers in Canada, the Board of Directors shall have authority to adopt an entirely separate pension plan for workers in Canada, with such provisions and benefits as the Board of Directors in its discretion shall deem appropriate or desirable in the light of applicable laws and the best interests of workers in Canada.

b. If the Board of Directors shall adopt such a new plan, it may direct the Treasurer of the Synod (or the trustee or trustees then holding the assets funding the benefits of Canadian workers) to cause to be transferred to such new plan assets held under the Pension Plan for Pastors and Teachers in an amount equal to the aggregate value of the individual accounts of those workers in Canada as will thereafter be participating in such new plan; provided, however, that the Board of Directors shall not direct the transfer of assets from the Pension Plan for Pastors and Teachers to such new plan unless a competent actuary shall certify to the Board of Directors that after such transfer the benefits of any worker whose account shall be transferred shall not be less than the actuarial equivalent of the accrued benefit of the worker under the Pension Plan for Pastors and Teachers at the time of the transfer, and unless the worker's personal accumulation in the Pension Plan for Pastors and Teachers as of the time of transfer shall be subject to terms no less favorable to the worker than the provisions of the Pension Plan for Pastors and Teachers. With the consent of the worker involved, the Board of Directors may order such transfer of assets to the new plan without regard to the foregoing restrictions. Any worker whose account shall be transferred from the Pension Plan for Pastors and Teachers to such new plan shall after such transfer look solely to the fund held under such new plan for the satisfaction of his pension benefits.

10.13 Change or Termination of the Plans

a. The Pension Plan for Pastors and Teachers may be amended, modified, or changed in whole or in part, from time to time by the Board of Managers—Pensions and Support with the approval of the Board of Directors, and shall be amended, modified, or changed pursuant to resolution of the Synod in convention.

b. The adoption of the Concordia Retirement, Survivor, and Welfare Plans was authorized with the intention that they will be continued indefinitely for the benefit of present and future eligible workers of the Synod and the other employers participating therein. However, the Board of Directors shall have the right to amend, change, or modify any such plan retroactively or prospectively, in whole or in part, from time to time, including changes in the benefits; provided that no amendment, change, or modification of any plan shall (a) cause or permit any part of the corpus or income of the trust forming a part thereof to be diverted to purposes other than for the exclusive benefit of members and their dependents, (b) cause or permit any portion of the assets of the trust under such plan to revert to, or to become the property of, the Synod or any other employer participating therein, or (c) in the case of the Concordia Retirement Plan, have the effect of divesting a member of a vested benefit thereunder. Notwithstanding any of the foregoing limitations, any change, modification, or amendment may be made in any plan, without limitation, if required to qualify, or to maintain the qualified status of, the plan and the trust forming part thereof under the relevant provisions of the Internal Revenue Code. The right is reserved in the Synod in convention to terminate the plans or to authorize the Board of Directors of the Synod to terminate the plans. Should any of the plans be terminated by the Synod in convention or by the Board of Directors of the Synod following appropriate action by the

Synod in convention, such termination or terminations shall become effective upon receipt by the Board of Managers of written notice of such termination or terminations executed by the President and the Secretary of the Synod or on the date specified in any such written notice. The Board of Managers shall thereafter dispose of the funds held under the plan so terminated in the manner provided in such plan.

B. BOARD OF MANAGERS

10.15 Functions of the Board of Managers

The Board of Managers shall administer the Concordia Retirement Plan, the Concordia Welfare Plan, the Concordia Survivor Plan, together with any trust funds under each such plan. The Board of Managers shall also administer the Pension Plan for Pastors and Teachers subject to the following:

- The Treasurer of the Synod shall be the treasurer and custodian of the assets held under the plan, but disbursements for other than investment purposes shall be made only on order of the Board of Managers.
- The Board of Trustees for Trust Funds shall have the responsibility of investing the assets held under the plan and shall make such investments in accordance with the Synod's rules governing the investment of trust funds.

When the Board of Managers is carrying out its functions with respect to any such separate plan, it may be designated as the Board of Managers of such separate plan; and when it is carrying out its functions generally, it may be designated as the "Board of Managers of Worker Benefits Plans of The Lutheran Church — Missouri Synod."

10.17 Powers and Duties of the Board

The Board of Managers shall have all general and incidental powers and duties appropriate for the performance of such functions, including, but not limited to, the powers and duties set forth in the respective plans, as amended from time to time. The Board of Managers shall not, however, have the power, duty, or authority to add to or amend the provisions of the plans, which power, duty, and authority shall be vested in the Board of Directors.

10.19 Personnel and Appointment

The Board of Managers shall be appointed by the Board of Directors of the Synod and shall be composed of seven persons as follows: four laymen, two ministers of religion from the roster of Missouri Synod pastors, and one minister of religion from the roster of Missouri Synod men teachers.

10.21 Term of Office; Resignations; Removal

The term of office shall be 4 years, appointments being made on a rotation basis. A member may be reappointed to succeed himself only once. Members of the Board of Managers may resign upon 60 days' notice to the Board of Directors of the Synod; and the Board of Directors of the Synod may remove any member upon written notice to him and to the Board of Managers.

C. SUPPORT

10.23 Persons Eligible for Support

The following persons shall be eligible for support:

- a. professors, pastors, and teachers who on account of old age or illness have been compelled to resign their office and whose pension annuities are not sufficient for their reasonable needs;
- b. widows of professors, pastors, and teachers, and their children up to 18 years of age, provided they are in need of support;
- c. servants of the church who were called and employed by eleemosynary, educational, and mis-

sionary organizations, and boards within the Synod and are advisory members of a synodical District, and missionaries, pastors, professors, and teachers serving the Synod in home and foreign countries and their dependents or survivors;

d. women teachers and women workers otherwise professionally engaged in church work, incapacitated after years of faithful service and with no other means of support. These may be considered as being in the same class with pastors' and teachers' widows.

10.25 Persons Not Eligible for Support

- a. The following shall not be eligible for support:
 - 1. professors, pastors, and teachers —
 - a) who through illness have been compelled to resign but are able to support themselves in some other manner;
 - b) who have sufficient means so that they need not be supported by the Synod; or
 - c) who for sufficient reasons have been compelled to resign or who without good reasons have resigned of their own accord. Such cases shall be decided by the board after it has consulted with the respective synodical officers;
 - 2. widows who have remarried or who obtained employment enabling them, in the opinion of the board, to support themselves.
- b. Workers in the Synod (and the dependents of such workers) eligible to participate in but who did not participate in the Pension Plan for Pastors and Teachers and/or the Concordia Welfare Plan and Concordia Retirement Plan shall not be eligible for support, except as the Board of Pensions and Support may in its discretion otherwise determine.
- c. All doubtful cases shall be decided by the Board of Managers — Pensions and Support, judging each case on its merits and in Christian love.

10.27 Application for Support

Each application for support shall be addressed to the Board of Managers — Pensions and Support and shall before approval be investigated and endorsed by the subcommittee of the District in which the applicant was living at the time when support was applied for. The board may, however, ask the subcommittee of the District to which the applicant has moved to process the application.

D. MISCELLANEOUS

10.29 District Subcommittees

Every District shall elect or appoint a subcommittee of the Board of Managers — Pensions and Support and fix the number of members and time of service. Each District subcommittee shall —

- a. investigate the applications of all persons who ask for support and report its findings and recommendations to the board;
- b. represent the Board of Managers — Pensions and Support in its District.

10.31 Official Lists

The lists of pastors, teachers, and professors appearing in the current records of the various Districts shall be the official lists for the purpose of the Board of Managers — Pensions and Support.

10.33 Lutheran Laymen's League Endowment Fund

The Lutheran Laymen's League Endowment Fund was collected with the promises that it is to be a permanent fund and that the proceeds are to be used for the care of our Veterans of the Cross — our incapacitated pastors, professors, and teachers — and of the widows and orphans of pastors, professors, and teachers. Therefore the Lutheran Lay-

men's League turned this fund over to the Synod under these two unalterable conditions:

a. The capital fund may be increased, but it must never be reduced or disposed of.

b. The proceeds must always be used for the care of our Veterans of the Cross in the manner adopted by the Synod for the purpose and must not be used for any other purpose.

Except for these two conditions, the Lutheran Laymen's League placed this fund into the hands of the Synod unconditionally and without stipulations.

10.35 Appropriations

a. The Fiscal Review Commission, together with the Board of Directors, shall make the necessary appropriations for such supplemental benefits.

b. The Fiscal Review Commission, together with the Board of Directors, shall make the necessary appropriations to enable the Board of Managers—Pensions and Support to discharge its responsibilities in the providing of support.

10.37 Interim Provisions

Notwithstanding any of the foregoing provisions of this Chapter X to the contrary, the following provisions shall apply until December 31, 1972:

a. The Pension Plan for Pastors and Teachers shall be administered by a Board of Pensions and Support which shall consist of those persons who constitute the Board of Pensions and Support on July 31, 1971. Vacancies occurring between July 1, 1971, and December 31, 1972, shall not be filled.

b. The Board of Pensions and Support shall have those duties with respect to the Pension Plan for Pastors and Teachers as are described in Section 10.17 including the duty to:

1. grant support on recommendation of the subcommittees hereinbefore mentioned;
2. report its decision in any individual case to the respective District subcommittee;
3. send annually to the respective District subcommittees a report of the number of persons cared for, the amount of money expended, and other relevant facts.

c. During 1972, management of the Pension Plan for Pastors and Teachers shall be delegated to a joint board comprised of the Board of Pensions and Support and the Board of Managers of the Concordia Plans, which joint board will perform its responsibilities through the administrator of the Board of Managers of the Concordia Plans.

Action: Adopted (6).

(A motion to suspend the rules and to read this resolution by title only was passed by the necessary $\frac{2}{3}$ majority.)

To Reorganize Stewardship Department

RESOLUTION 12-16 (replaces 12-06)

Report 12-03; Overture 12-06 (CW, pp. 457—461, 468 to 470)

WHEREAS, An extensive study of the stewardship task of the church has been undertaken over the past five (5) years by the Board of Stewardship and a special stewardship study committee of the Synod's Board of Directors; and

WHEREAS, The Board of Stewardship has prepared a comprehensive plan for reorganization (Overture 12-06) of its activities based on the extensive study and approved in principle by the Synod's Board of Directors; therefore be it

Resolved, That a Division of Stewardship Services be established to include the Board of Stewardship and The Lutheran Church—Missouri Synod Foundation; and be it also

Resolved, That the following changes in the synodical Bylaws be adopted:

2.175 Council of Administrators

(Add the following.)

12. The chairman of the Division of Stewardship Services.

15.05 Objective of the Board

The objective of the board shall be to cultivate Christians of The Lutheran Church—Missouri Synod who continue to grow in living their lives as faithful stewards of Jesus Christ, effectively carrying out Christ's ministry and mission collectively through congregations, the Synod, and other organized structures of the church and society, as well as in their day-to-day personal relationships.

15.07 Functions of the Board

(Add the following:)

10. have the primary responsibility for correlating all special fund-raising programs designed for the support of the Synod and its programs;

11. provide consultative services to the Board of Directors of the Synod or of its Districts for special appeals for capital and operating funds by various agencies, auxiliaries, and institutions in keeping with the approved policies of the Synod's boards and to make recommendation to the Board of Directors upon their request.

12. provide information and counsel regarding the overall synodical program at the work program and budget-setting meetings of the Synod and its Districts;

13. devise and promote a Synodwide program of deferred giving and large gift solicitation in the interest of the Synod's work in cooperation with The Lutheran Church—Missouri Synod Foundation;

14. devise and promote synodical projects of an ongoing nature which can be supported by auxiliaries of the Synod;

15. coordinate the development of the deferred giving programs of the synodical institutions, agencies, and auxiliaries, in cooperation with The Lutheran Church—Missouri Synod Foundation, but not to include sponsor or similar type programs of auxiliaries.

Action: Adopted (17).

To Authorize Stewardship Conferences

RESOLUTION 12-17

Report 12-03 (CW, p. 458)

WHEREAS, Recent synodical statistics demonstrate that there has been a decline in the per-capita giving for synodical purposes; and

WHEREAS, The needs of the Synod's program, as well as the excitement and the joy of sharing in this program could be communicated more effectively to the man in the pew; and

WHEREAS, The present procedure for developing and communicating the work program does not allow for the widest involvement of the people of the church; and

WHEREAS, A work program conference of the circuit

counselor and one layman from each circuit would expose a great number of local people to the insights and excitement of personnel from foreign fields, educational institutions, and other synodical work on a person-to-person basis; therefore be it

Resolved, That the Council of Presidents, in consultation with the Board of Directors, be empowered to call periodic conferences to communicate such information and enthusiasm as will reflect the mission of the church; and be it further

Resolved, That the programing and staffing be provided by synodical and District stewardship staffs; and be it finally

Resolved, That the circuit teams of counselors and laymen be charged to visit each parish within their circuits and report the response of their visit to District presidents.

Action: *Adopted (17).*

To Disclose Investment Portfolios

RESOLUTION 12-18

Overtures 12-17, 12-18 (CW, p. 473)

WHEREAS, The publication and the distribution of synodical investment portfolios to all members and congregations would become prohibitive in cost; and

WHEREAS, Only a limited number desire such information; therefore be it

Resolved, That the trustees of trust funds honor requests from legally qualified beneficiaries or employers for a certified list of securities as of the end of the prior fiscal year for the fund.

Action: *Adopted (17).*

To Decline Overture Requesting Coverage for Routine Medical Examinations in Concordia Welfare Plan

RESOLUTION 12-19

Overtures 12-08 (CW, p. 471)

WHEREAS, The Board of Managers of the Concordia Welfare Plan has studied the matter of routine medical examinations, and did not include the same in the plan because the cost-benefit ratio was found to be unfavorable; and

WHEREAS, Health programs such as the Concordia Welfare Plan are designed to give financial assistance for therapeutic treatment of illness or injury; therefore be it

Resolved, That the overture be declined.

Action: *Adopted (17).*

To Decline Overture to Open Enrollment to Welfare Plan for a Limited Time

RESOLUTION 12-20

Overture 12-09 (CW, p. 471)

WHEREAS, The Board of Managers of the Concordia Welfare Plan has given consideration to periods of open enrollment; and

WHEREAS, A worker employed prior to age forty (40) has the opportunity to enroll under certain conditions from the date of employment up to age forty-two (42); and

WHEREAS, A worker employed after age forty (40) has a period of two (2) years during which he can enroll; and

WHEREAS, Certain postretirement death benefits require prefunding during the member's productive years, a period of open enrollment could result in inadequate funding for these benefits; and

WHEREAS, A period of open enrollment would subject the plan to adverse selection by workers in ill health; therefore be it

Resolved, That this overture be declined.

Action: *Adopted (17).*

To Decline Overture Asking for Vested Interest in Concordia Retirement Plan

RESOLUTION 12-21

Overture 12-10 (CW, p. 471)

WHEREAS, The Concordia Retirement Plan provides limited vesting beginning at age forty-five with ten years of creditable service and full vesting at age fifty-five regardless of the years of creditable service; and

WHEREAS, The Board of Managers is presently studying the possibility of improving the vesting provisions both in connection with qualifying the plan for workers in Canada and the proposed federal legislation in this area; therefore be it

Resolved, That this overture be declined.

Action: *Adopted (17).*

To Decline Overture to Permit Payment from Pension and Retirement Funds to Resigned Synodical Workers

RESOLUTION 12-22

Overture 12-13 (CW, p. 472)

WHEREAS, The Board of Pensions and Support and the Board of Managers of the Concordia Retirement Plan have thoroughly studied the problems in connection with Overture 12-13 (CW, p. 472) regarding the legal, tax, and actuarial effects of withdrawals of the

Pension Plan and the Concordia Retirement Plan contributions; and

WHEREAS, This would be contrary to the original intent of the plans; and

WHEREAS, To place pension funds in tax-sheltered annuity plans would be impossible under the essence of resolutions previously adopted; and

WHEREAS, A large withdrawal would make it impossible to set up programed investments; and

WHEREAS, These are group plans set up for workers in The Lutheran Church—Missouri Synod to accomplish the greatest good for the greatest number of workers; therefore be it

Resolved, That this overture be declined.

Action: Adopted (17).

To Receive Report of Board of Trustees for Trust Funds

RESOLUTION 12-23

Report 12-23 (CW, pp. 516—517)

WHEREAS, The Board of Trustees shows by its report both competence and diligence in its responsibilities of making wise use of monies through investments; therefore be it

Resolved, That the Synod receive the report of the Board of Trustees with thanks and express its gratitude to the members of the Board of Trustees and others for their faithful service during the biennium.

Action: Adopted (17).

13. NOMINATIONS

The report of the Committee for Convention Nominations (see *Workbook*, pp. 475—479) was presented and adopted with several additions and changes listed in the minutes. Other names were placed in nomination from the floor. See Minutes, Sessions 1 and 2, for details.

14. ELECTIONS

The complete results of the elections held during the convention are appended to the Minutes.

15. REGISTRATION, CREDENTIALS, AND EXCUSES

To Seat SELC Delegates

RESOLUTION 15-01

Overture 15-01 (CW, p. 481)

WHEREAS, The SELC District was not received into the membership of The Lutheran Church—Missouri

Synod until Jan. 1, 1971, thus making it impossible for the District to observe the procedures outlined in the Bylaws for the election of delegates to the convention; and

WHEREAS, The Board of Directors of the SELC District appointed delegates to represent the congregations of the District in line with the Bylaw requirements regarding size and number of electoral circuits; and

WHEREAS, The Commission on Constitutional Matters has approved this procedure as a feasible way of meeting what would otherwise be an impossible situation; therefore be it

Resolved, That the delegates appointed by the Board of Directors of the SELC District be seated at the 1971 convention of The Lutheran Church—Missouri Synod as fully recognized voting and advisory delegates.

Action: Adopted (1).

To Grant Floor-Speaking Privileges to Youth Representatives

RESOLUTION 15-02

WHEREAS, The Districts have sent official youth representatives to the convention according to section 1.65 of the synodical *Handbook*, and the synodical schools on invitation have sent youth representatives to this convention; and

WHEREAS, It is rather cumbersome for the youth representatives to obtain permission through floor committees to speak to the convention; and

WHEREAS, The church needs to hear the youth on the concerns before the church; therefore be it

Resolved, That this convention grant the privilege of speaking from the floor to the accredited youth representatives; and be it also

Resolved, That the matter of speaking at future conventions be referred to the Board of Directors for referral to any committees appointed to study this and related matters.

Action: Adopted (1).

REPORT 15-03

Committee on Registrations, Credentials, and Excuses

Committee 15 is happy to report that a total of 1,020 voting delegates (514 pastors and 506 laymen) were present at this historic convention in Milwaukee, Wisconsin. In addition there were also 546 advisory delegates, thus making a total convention membership of 1,566.

At this convention there were also 48 youth representatives sent by the District and 14 student representatives from our synodical schools, 417 visitors, and 206 in other categories, for a total registration of 2,251.

No voting pastoral delegates and only 4 lay delegates were absent. For these no excuses were received. Excuses were received for three advisory delegates who

were unable to attend the convention due to illness; two were not excused.

Your committee wishes to pay special tribute to the local registration committee under the chairmanship of Mr. Herbert Koepke, assisted by Mrs. Anita Schumacher, Messrs. Ernest Berger and Elmer Koepke, and some 40 volunteers for many long hours of hard work, for their devotion to their Lord, their helpfulness to the committee, and their graciousness to all of you. We wish to commend also Dr. Herbert Mueller, Secretary of the Synod, for his kindness and technical help.

(The above report contains the corrected figures produced by the postconvention audit of the registration records.)

16. WORK PROGRAM REVIEW

Committee Report on 1972 and 1973 Work Programs

In accordance with the budgeting procedure outlined in the synodical *Handbook* (9.01, p. 165), the Work Program Review Committee has made a detailed study of the 1972 and 1973 work programs as prepared by the Council of Administrators. Recommendations of the synodical Board of Directors were considered by the committee.

The committee met with the chairman of the Council of Administrators, the Stewardship Counselor, and representatives of synodical divisions and other agencies requiring considerable funding in the synodical budget.

The floor committee will recommend to the convention a 1972 work program in the amount of \$28,525,000 and a 1973 work program of \$30,025,000. The 1972 total represents an increase of 5.5% over the 1971 adopted budget of \$27,023,800. The 1973 total represents an increase of 5.2% over the recommended 1972 work program. In reality, these amounts represent little more than a holding operation, since costs have been increasing at approximately this rate.

The convention should know that anticipated income, according to projections prepared by the Stewardship Department, totals \$27,030,000 for 1972 and \$28,002,500 for 1973. Nevertheless, the floor committee believes that the proposed work programs are well within the capabilities of our church if the facts are effectively communicated to our congregations.

It is the understanding of the committee that the work programs are not firm commitments to spend the amounts included. The spending budgets are set by the Board of Directors when pledges have been received from the Districts and in accordance with anticipated income.

SCHEDULE A

Proposed Work Programs for 1972 and 1973

	1971 Budget	1972 Work Program	1973 Work Program
Missions and Special			
Ministries	\$10,367,800	\$10,921,400	\$11,448,500
Higher Education	9,383,000	9,659,000	10,280,300
Communications	1,121,400	1,166,800	1,241,900

Parish Services	1,123,600	1,117,100	1,198,900
Theology and Church			
Relations	117,100	117,900	125,500
Church Government	66,000	78,700	99,900
Finance	472,000	504,500	523,700
General Staff Services	2,493,700	2,524,100	2,536,700
General Administration	334,900	296,400	365,500
Interchurch Coopera-			
tive Work	779,850	813,200	867,100
Grants and Special			
Endeavors	44,100	45,900	48,800
Debt Retirement	650,000	1,150,000	1,150,000
Contingency Reserve ..	70,350	130,000	138,200
Total	\$27,023,800	\$28,525,000	\$30,025,000

SCHEDULE B

Income Projections

District Pledges	\$23,800,000	\$24,375,000	\$25,447,500
Other Income	3,223,800	2,655,000	2,555,000
Total	\$27,023,800	\$27,030,000	\$28,002,500

To Adopt 1972 and 1973 Work Programs

RESOLUTION 16-01

WHEREAS, The 1972 and 1973 work programs prepared by the Council of Administrators represent genuine needs for funding the work of the Synod; and

WHEREAS, There are genuine opportunities for expanding the Synod's work; therefore be it

Resolved, That the Synod adopt a 1972 work program in the amount of \$28,525,000; and be it also

Resolved, That the Synod adopt a 1973 work program in the amount of \$30,025,000.

Action: *Adopted (17).*

(In Session 17 the convention declined an amendment offered in Session 14: "that wherever possible debt retirement payments be made only after full 1971 and 1972 Work Program commitments have been made to Missions and Special Ministries, Higher Education, Communications, and Parish Services.")

To Provide Funds for the 1972 and 1973 Work Programs

RESOLUTION 16-02

WHEREAS, The adoption of work programs in amounts that are in excess of anticipated income requires the implementation of plans for generating the additional needed funds; therefore be it

Resolved, That the Board of Directors of the Synod endorse and give support to the efforts of the synodical and District stewardship departments to secure funds for the implementation of the 1972 and 1973 work programs (*Handbook*, 9.15 b); and be it further

Resolved, That District boards of directors shall be responsible for considering the increased amounts required for the Synod's program when establishing District pledges to the Synod for 1972 and 1973; and be it further

Resolved, That the appropriate District boards develop special plans to present the challenges of the 1972

and 1973 work programs to all congregations; and be it further

Resolved, That all congregations be encouraged to make generous pledges for the work of the Synod and Districts, using a 2:1 ratio as a guideline in distributing funds for the local programs and for the program of the Synod and District; and be it finally

Resolved, That convention delegates include the challenges of the 1972 and 1973 work programs in their reports to congregations.

Action: *Adopted (17).*

To Commend the Lutheran Women's Missionary League

RESOLUTION 16-03

WHEREAS, The Lutheran Women's Missionary League has given generous financial support to the mission program of the Synod; therefore be it

Resolved, That the convention commend the Lutheran Women's Missionary League and encourage the league to continue its support of the mission program of the Synod.

Action: *Adopted (17).*

To Commend the Lutheran Laymen's League

RESOLUTION 16-04

WHEREAS, The Lutheran Laymen's League has given generous financial support to the television work of the Synod; therefore be it

Resolved, That the convention commend the Lutheran Laymen's League and encourage the league to continue its support of this work, giving special consideration to the opportunities in overseas television.

Action: *Adopted (17).*

LATE REPORTS AND OVERTURES ACCEPTED FOR CONSIDERATION

(Bylaw 1.27 b)

To Transfer Grace Congregation, Pine Bluffs, Wyo., and Zion Congregation, Grover, Colo., to Wyoming District

Overture 4-93U

We, Grace English Lutheran Church, Pine Bluffs, Wyoming, and Zion Lutheran Church, Grover, Colorado, herewith make formal request to be peacefully released from the Colorado District of The Lutheran Church—Missouri Synod so that we may join the Wyoming District.

GENE R. RICHTER, *Pastor*

WHEREAS, The Synod has authorized the organization of the Wyoming District, comprising all of the state of Wyoming and the panhandle of western Nebraska; and

WHEREAS, Grace Lutheran Church of Pine Bluffs, Wyoming, is located in the corner of southeastern Wyoming, two miles from the Nebraska border and 40 miles east of Cheyenne, Wyoming; and

WHEREAS, The members of Zion Lutheran Church, Grover, Colorado, live closer to some of the congregations in the western panhandle of Nebraska than to any of the congregations of the Northern Circuit of the Colorado District, to which they now belong; and

WHEREAS, The Men's Club of Grace Lutheran Church, Pine Bluffs, has for years been a member of the Wyoming District of the Lutheran Laymen's League, and the Ladies Aid Society has been a member of the Southern Nebraska District of the Lutheran Women's Missionary League; therefore be it

Resolved, That the request of Grace Lutheran Church, Pine Bluffs, Wyoming, and Zion Lutheran Church, Grover, Colorado, to be transferred from the Colorado District to the Wyoming District be approved by the Milwaukee convention of the Synod.

COLORADO DISTRICT

Waldemar E. Meyer, *President*

Ralph A. Phipps, *Secretary*

Report of the Lutheran Church— Missouri Synod Foundation

Report 12-24U

The Board of Trustees of The Lutheran Church—Missouri Synod Foundation herewith presents its fifth convention report to the membership of our church.

This represents an abbreviated or summary report. With the procurement of a new auditing firm by the Board of Directors of the Synod, a greater amount of time than usual was necessarily spent in auditing the foundation's accounts. The delay in receiving the financial data prevented us from submitting the full report for inclusion in the *Convention Workbook* before the deadline date. The full report, as documentation of this brief report, is available to the floor committees.

Aware that our church could be more effective in its all-important mission and move forward more vigorously if it had a sizable and dependable source of "beyond budget" income, the foundation was established in 1959 as an agency through which the members of our church and their friends might give additional financial support to the missionary and educational activities of our church as well as to other organizations, agencies, and projects operating within it.

As you know, the primary support of The Lutheran Church—Missouri Synod is the periodic giving of our people through their local congregation. However, if present signs are any indication, it is going to take more than the Sunday-for-Sunday giving, invariably from current income, on the part of our dedicated Christians. To meet the ever-increasing challenges of the Gospel, it is going to take gifts from the accumulated resources of our people. Thus the foundation is concerned not only with the Christian's stewardship of income, but especially with his stewardship of capital. The foundation encourages people to put such wealth to work permanently in behalf of the church by including the foundation in their plans for both immediate and deferred gifts.

Areas of Activity

To carry out its objectives the foundation solicits outright gifts of cash, securities, and real property, it encourages bequests, it writes various types of life income agreements, such as the gift annuity, annuity trust, unitrust, pooled trust, life reserved. Gifts to the foundation may be either undesignated, thus going to the foundation itself for later distribution where the needs are considered greatest, or designated to some specific cause within our church or its agencies.

The Economy of Giving

The foundation believes that the primary motivation for giving to the church is the desire to further the cause of Christ. Yet every prudent steward of the resources which God has entrusted to him recognizes that making a gift involves possible tax savings such as federal and state income tax, estate tax, inheritance and gift tax.

Trustees and Officers

Gifts to the foundation are managed, administered, and disbursed by its Board of Trustees, consisting of 21 members, who are elected by the Board of Directors of the Synod.

Steady Growth

In gratitude to almighty God, the foundation's Board of Trustees is happy to report a steady growth of the foundation from its inception to the present. As of January 31, 1971, it distributed to the Synod in the

form of designated gifts the sum of \$680,000. Of this sum \$27,000 was distributed this past fiscal year. Furthermore during the past 11 years of its existence it distributed \$322,000 to various auxiliary agencies of the Synod, \$40,000 of it during 1970.

The foundation as of January 31, 1971, had assets of approximately \$4,800,000, consisting of working capital of \$315,000, gift annuity fund of \$1,886,000, life income fund of \$1,609,000, and endowment fund of \$668,000. Most of these assets are in effect held in trust, not only for the benefit of the donors but also for the Synod and its various affiliated agencies. Undistributed and unmatured gifts plus miscellaneous agency funds amount to \$322,000.

The Board of Trustees is happy to state that, beginning with the fiscal year 1968, the foundation became completely self-supporting and hence is not included in the synodical budget.

Fiscal year 1969 proved to be the best year in the foundation's brief history. Total gifts (all types) amounted to \$1,264,944.

There followed the Tax Reform Act of 1969. This brought about new vehicles for giving, such as the annuity trust and the unitrust. U. S. Treasury regulations were slow in coming, creating a period of wait and hold. Furthermore, this act necessitated changed office procedures and often revisions of former contracts. New literature had to be produced reflecting the changed situation. The economic slump, continuing inflation, the uncertainties and complexities of the Tax Act, uneasiness about the future on the part of our people exerted a negative effect on the flow of gifts. As a result, total gifts for fiscal 1970 were down to \$630,086, about half the sum received in 1969.

Promotional Program

The great challenge of the foundation is to educate our people to the great need of "extra budget" gifts from their accumulated resources and to point up the convenient channels of the foundation for such giving. This is accomplished through literature, ads, films, and, we hope, word of mouth. The foundation encourages pastors and laymen to plan and present estate planning programs on the congregational level.

The foundation is gradually engaging part-time field representatives, on a contractual basis, who are promoting the foundation in their respective areas and making personal contacts with prospective donors.

Conclusion

In assessing the future of the foundation the Board of Trustees firmly believes that greater emphasis must be placed on estate planning and will making. These involve a relatively new dimension in Christian stewardship. As more and more Christians come to maturity in this area of stewardship—the stewardship of capital in contrast with the stewardship of income (the one, of course, must not be neglected for the other)—the church will be better supported financially and ready to

meet the challenges for Christ in this troubled world. In the final analysis it is only in the Gospel that people will find purpose and meaning in this life and eternal salvation in the next.

The Board of Trustees of the foundation therefore commends the foundation's services to all laymen, teachers, and pastors, and also encourages our congregations, as well as the various agencies operating within them, to utilize its services.

With the Tax Reform Act behind us, with our office procedures geared to the changed situation, we look forward, under the blessings of God, to being of ever greater service to the cause of the Gospel. We face the future in faith and confidence, reminding ourselves that fear is faith in Satan, faith is fear in God.

FRED L. PRECHT, *Executive Director*

Communication from Die Evangelisch-Lutherische Freikirche

X-07U

DEAR BRETHREN IN CHRIST:

For the synodical convention of your Synod we, the Ev.-Lutheran Free Church of Germany, extend our hearty greetings and well wishes to you. We pray that God may grant you a rich measure of His Holy Spirit, so that in obedience to His Word you may find the right answers to the many difficult problems which you face. May all resolutions serve the spreading of the Gospel in all the world, and may the love for the truth fill your hearts in all things to know and do the will of the Lord.

We have at various times made known to your President that we are troubled about the way you decided to go, when at Denver you established fellowship with a church which, as far as we can tell, does not have the marks of a true church (*notae purae*) in doctrine and practice.

Thus we cannot but repeat what our church decided last year in its convention at Steeden and which I was charged to transmit to your President:

"A) that our church disapproves the resolution of the LCMS regarding the establishment of church relations with ALC, and that it cannot be a partner with such action, nor consider it binding upon itself;

"B) that we will therefore support all those brethren in LCMS who strongly contend for the Word of God and the Lutheran Confessions in this matter."

It is our hope and prayer that your convention in Milwaukee may find a God-pleasing way out of this dilemma—which is also ours—so that in all things God's holy name may be hallowed and His good will be done.

In this hope and expectation our church finally declared and we repeat it now:

"C) that we will await further developments in

the hope that any false developments resulting from the Denver resolution may be overcome."

May our good Lord grant this by His grace!

We have a special reason for extending our greetings to you at this time. It is exactly 100 years ago that Dr. C. F. W. Walther sent to the newly organized "Saxon Free Church" the first pastor, the Rev. C. F. Th. Ruhland. This was the beginning of a very close and intimate relationship, which we now have enjoyed for a full century. It is our fervent and heartfelt prayer

that God may preserve this fellowship in these troublesome times, and above all, that He may keep us in His pure Word and sacrament.

Intimately associated with you, dear brethren, the Synodalrat of our church sends you their greetings and in their behalf especially,

Your

DR. HANS KIRSTEN

(Translation by Dr. Herman Mayer)

REPORTS AND OVERTURES CORRELATED WITH RESOLUTIONS

Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.
1-01 & 1-01A	1-05 1-06 1-07 1-09 1-12 1-14 1-16 1-20 4-34 8-02 8-05 8-06	2-23 2-24 2-25 to 2-33 2-34 2-35 to 2-44 2-42 & 2-43 2-45	2-42 2-51 2-21 2-42 2-21 2-21 2-42 2-42 2-07 2-42	2-175 to 2-186 2-187 to 2-199 2-200 to 2-208 2-209 2-210 2-211 2-212 2-213 & 2-214	2-27 & 2-39 2-50 2-34 2-09 2-35 2-52 2-36 2-20	3-292 3-293 3-294 & 3-295 3-296 3-297 3-298 3-299 3-300 3-301 3-302 3-303 3-304	3-26 3-14 3-18 3-21 3-07 4-51 4-52 4-53 & 4-54 4-55 4-56 3-13 3-23 3-11 3-10 3-06 3-07 3-15 3-18 3-14 3-12 4-71 4-72 3-20 3-25 5-48 8-01 8-03 8-04 4-51 4-53 4-14 4-27 4-33 4-37 4-38 4-39 4-43 4-45 4-52 4-57 1-19 4-40 4-54 4-56 4-50 3-23 4-34 4-38 4-29 4-31 4-35 4-37 4-41 4-43 4-45 4-52 4-57 4-59 4-61 4-63 4-65 4-67 4-69 4-71 4-73 4-75 4-77 4-78 4-79 4-80 4-81 4-82 4-83 4-84 4-85 4-86 4-87 4-88 4-89 4-90 & 4-91 4-92 4-93U 5-01 3-24 4-08 4-16 4-18 4-26 4-28 4-29 4-31 4-34 4-35 4-37 4-38 4-39 4-40 4-41 4-42 4-45 4-47 4-16 4-13 4-14 & 4-15 4-16 to 4-23 4-25 5-29 5-30 to 5-35 5-36 5-37 to 5-40 5-41 & 5-42 5-43	4-43 4-44 4-45 to 4-50 4-47 4-04 4-05 4-54 4-30 4-26 4-13 4-12 4-60 4-29 4-64 4-65 & 4-66 4-67 to 4-70 4-44 4-25 4-08 4-24 4-08 4-09 4-23 4-47 4-15 4-22 4-10 4-32 4-37 4-21 4-11 4-06 5-23 4-18 4-19 4-20 4-16 4-91 4-05 4-03 5-13 5-24 5-02 5-03 5-15 5-22 5-11 5-02 5-11 5-09 to 5-11 5-12 5-13 5-14 5-15 5-16 & 5-17 5-18 to 5-20 5-21 5-22 5-23 5-24 to 5-25 5-26 5-27 5-28 5-29 5-30 5-31 5-32 5-33 5-34 5-35 5-36 5-37 5-38 5-39 5-40 5-41 5-42 5-43 5-39	5-44 to 5-49 5-50 5-51 5-52 5-53 5-54 5-55 5-56 5-57 & 5-58 5-59 5-60 & 5-61 5-62 to 5-64 5-65 5-66 5-67 5-68 5-69 5-70 5-71 5-72 5-73 5-74 5-75 5-76 to 5-78 5-79 5-80 5-81 5-82 5-83 5-84 & 5-85 5-86 5-87 5-88 5-89 5-90 6-01 to 6-21 6-02 6-03 to 6-21 6-21 6-22 to 6-24 6-25 6-26 6-27 6-28 6-29 6-30 6-31 to 6-33 6-34 to 6-37 6-38 6-39 6-40 6-41 6-42 6-43 6-44 6-45 6-46 6-47 6-48 6-49 6-50 6-51 6-52 to 6-56	5-21 5-32 5-18 5-20 5-26 5-27 5-21 5-29 5-13 5-28 5-17 5-30 5-11 5-12 5-31 5-20 5-31 5-31 5-33 5-34 5-08 5-16 5-29 5-04 5-35 5-36 5-47 5-38 5-23 5-19 5-43 5-42 4-05 5-07 5-41 6-16 & 6-17 6-18 6-10 1-18 4-35 5-16 6-05 6-09 6-08 6-11 6-02 6-13 6-07 6-21 6-23 6-01 6-19 6-06 6-20 6-04 6-24 6-26 6-25 6-22 6-04 6-06 6-14 6-11	

REPORTS AND OVERTURES CORRELATED WITH RESOLUTIONS

Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.
6-87 to 6-136	6-02	7-19	7-15		2-49	9-36	9-24	10-21	10-21	12-09	12-20
6-137	6-11	7-20 & 7-21	7-18	9-06 & 9-07	9-11 & 9-19	9-37 9-38 & 9-39	9-10 9-07	10-22 10-23	10-06 10-14	12-10 12-11	12-21 12-08
7-01	7-05	7-22	7-07	9-08	9-07				10-19	12-12	4-46
	7-06	7-23	7-08	9-09 & 9-10	9-09	10-01	10-01	11-01	11-04	12-13	12-22
	7-09	7-24	7-18				10-02	11-02	11-01	12-14	12-09
	7-10	8-01	8-07	9-11	9-22	10-02	10-07	11-03	11-02	12-15	12-10
	7-16		8-09	9-12	9-32	10-03	10-16	11-04	11-08	12-16	12-11
	7-19	8-02	8-09	9-13	9-04		10-18		2-02	12-17 & 12-18	12-18
	7-20	8-03	8-02	9-14	9-05	10-04	10-09	11-05 to 11-07	11-03	12-19	12-12
7-02	2-47	8-04	8-08	9-15 to 9-18	9-28	10-05 10-06	10-14 10-12	11-08 & 11-09	11-07	12-20 to 12-22	12-13
	7-02		8-09			10-07	10-10	11-10	11-05	12-23	12-23
	7-03	9-01	9-02	9-19 to 9-21	9-34		10-11	11-11	11-15	12-24U	12-05
	7-04		9-06	9-22	9-07	10-08	10-08	11-12	11-06	13-02	5-05
7-03	7-01	9-02	9-07	9-23	9-29	10-09	10-09	12-01	12-01	15-01	15-01
7-04	9-07	9-03	9-23	9-24	9-30	10-10	10-01	12-02	12-02	X-01	11-09
	9-33	9-04	9-12	9-25	9-08	10-11	10-03		12-03	X-02	11-10
7-05	7-17		9-14	9-26 to 9-28	9-09	10-12	10-04	12-03	12-14	X-03	11-12
7-06	7-11		9-15			10-13	10-05		12-16	X-04	11-11
7-07	7-12		9-16	9-20 & 9-30	9-31	10-14	10-15		12-17	X-05	11-14
7-08	6-14		9-17			10-15	10-19		12-18	X-06	11-13
7-09	7-09		9-18	9-31	9-26	10-16	10-19	12-04	12-04		11-17
7-10 to 7-15	7-05		9-19	9-32	9-21	10-17	10-11	12-05	12-15	Z-01	2-12
7-16 to 7-18	7-18		9-20	9-33	9-27	10-18	10-20	12-06	12-16	Z-02	2-27
			9-33	9-34	9-01	10-19 & 10-20	10-17	12-07	12-07	Z-03	2-46
		9-05	9-03	9-35	9-09			12-08	12-19		

The False Arguments for the Modern Theory of Open Questions

by

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(Translated by Wm. Arndt and Alex Guebert)

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In the foreword of the present volume of this journal we stated in which sense one may without hesitation speak of open questions. At the same time we declared that we reject the modern theory of open questions. It appears necessary, however, that we point out how untenable the arguments are which are advanced in support and justification of this theory. Those that are radical say: "The Bible is no law codex. To deduce a teaching which must be believed from every incidental utterance of it is a mechanical use of the Bible. What is important is to penetrate into its spirit, to lay hold of its system; everything else is merely framework, unessential, unimportant." It is not necessary to refute this argumentation. It is that of the rationalist. Whoever really accepts the Holy Scriptures as God's Book and Word, that is, whoever is a Christian, will not speak thus. For the Christian the Bible is indeed "a law codex," but not only that. The Son of God Himself declared: "The Scripture cannot be broken," John 10:35. How much more should a Christian consider every word in the Scriptures as binding for himself! For him Holy Scripture is indeed "the Law of the Lord." Whoever thinks that he can find one error in Holy Scripture does not believe in Holy Scripture but in himself; for even if he accepted everything else as true, he would believe it not because Scripture says so but because it agrees with his reason or his sentiments. Luther writes: "Dear friend, God's Word is God's Word. No one dare tinker with it. Whoever blasphemously gives the lie to God in one word and says that such blaspheming and criticizing is a little matter blasphemes God in His totality and considers *all* blaspheming of God a light matter. God is One who cannot be divided and here be praised and there be reprehended, here be honored and there despised. . . . Consider this: The circumcision of Abraham is an old, dead matter and no longer either necessary or profitable. Yet if I say that God at the time did not command it, my avowal of belief in the Gospel would not help me. That is what St. James means when he says (chap. 2:10), 'For whosoever shall keep the whole Law and yet offend in one point, he is guilty of all.'" (Walch, XX, 965.)

Others appeal to the fact that in this life there can be no absolute unity but merely a fundamental one. They refer to the apostle's statement that in the Church many using the right Foundation build on it wood, hay, and stubble by teaching erroneous human ideas, which indeed do not stand the testing fire, but which do not rob one of eternal salvation because they do not overthrow the one true Foundation, 1 Cor. 3:10-15. (Cp. article "On the Church" in the Apology of the Augsburg Confession.) For this reason, so they assert, the old orthodox dogmatists taught with respect to doctrines that are non-fundamental one may without jeopardy to one's salvation argue for or against their acceptance. — We reply as follows: This justification of open questions rests on a gross misunderstanding and confusion. In considering the question, What belongs to the fundamental articles which a man must know or which one may not deny?

the point at issue is not what a Christian may accept or reject in matters of faith, but rather how much of divine truth is required in order that a person may arrive at, and be preserved in, saving faith and how much of saving truth a person may be ignorant of or deny and oppose without making the existence and continuance of true, justifying, and saving faith in his heart an impossibility.

We admit that a discussion of this matter is of great importance. In the first place, since the great majority of church-bodies are polluted with many errors, it is important to know in which of them, in spite of the existence of fundamental errors, one may still find true believers and hence members of the true invisible Church. Furthermore, even in orthodox churches in which the Word of God is taught in its purity and the Sacraments are administered according to the Lord's institution, there are many that are weak in Christian understanding and still entertain erroneous views. Therefore it is highly important to know whether such members may nevertheless be regarded as possessing true faith and, in spite of their weakness in spiritual understanding, be saved or whether all such weak Christians must be classed with the lost and condemned. Now, let it be observed that Paul in 1 Cor. 3 by no means wishes to say that a Christian merely has to accept the articles that are fundamental, that everything else belongs to the category of open questions where there is liberty and that nobody should look upon a person askance or censure him when in dealing with matters of this category he either accepts or rejects what the Scriptures clearly teach. On the contrary, St. Paul and all other writers of Holy Scripture testify that a little leaven of false teaching leavens the whole lump, that no man has the liberty to add or subtract anything with respect to the Word of God, and that God looks upon him only as His child who trembleth at His Word, Is. 66:2. It is very evident, too, that our old dogmatists, in pointing out that in respect to non-fundamental articles there may be a difference of opinion, do not wish to say that among the teachings clearly revealed in God's Word there are open questions concerning which a person may *under all circumstances* take any view at all. This is evident from the fact that among these articles they, for instance, place the following: the everlasting rejection of a number of angels, the immortality of man before the Fall, the irremissibility of the sin against the Holy Ghost, the burial of Christ, the proceeding of the Holy Spirit from the Father and the Son, the creation of the world in six days, the visibility or invisibility of the Church and its marks. Will anybody, be his acquaintance with our fathers ever so slight, hold that they meant to say the Church might tolerate the teaching that the devil will ultimately be saved, that man originally was subject to death, that Christ was not buried, that the sin against the Holy Ghost can be forgiven, that the Holy Spirit does not proceed from the Son, that the world was created in six millennia, etc? Everybody must say that the old dogmatists looked upon these points as belonging to the non-fundamental articles merely because ignorance as to Scripture-teaching on these matters and the resulting errors do not preclude the possibility of the existence of true, justifying faith.

For this reason Quenstedt also, having, like Hunnius, mentioned among other things the first three points enumerated above, adds: "If these matters are unknown and denied, such a course does not *by itself* inflict injury, since no cause of faith or any fundamental dogma is made invalid through such denial." (*Theol. did.-pol.* I, 352.) By introducing the restriction *by itself*, Quenstedt himself indicates that, if a Christian should come to know or be shown that those non-fundamental articles are clear Scripture-teaching and if he should nevertheless deny or oppose them, such a course would indeed bring him injury, since thereby he would overthrow not indeed the real and dogmatic [the doctrines of the Holy Trinity and of justification by grace through faith] but the organic foundation, Holy Scripture, and thus lose in his heart the essential foundation, Christ. For this reason Aegidius Hunnius confronted the Jesuits Gretser and Tanner at the colloquium of Regensburg in 1601 with the following: "The story of the incest of Judah and Tamar need not become known to all Christians; for there are innumerable believers who are not acquainted with this story; hence this

account is not an article of faith, although those people that hear it read from the Bible or read it themselves must believe it as a matter of faith (*licet de fide*) and an account of the Holy Spirit Himself. . . . Indeed, he is a heretic who denies an article of faith; however, not only he but that person also who denies a historical narrative of the Holy Spirit. . . . There are minor errors which are contrary to articles that are less important, which errors the apostle compares to stubble that is burned in the fire of tribulation, in such a way, however, that the erring person himself is saved, since he clings to the foundation of salvation, the Rock, Christ. His work, of course, though built on the right foundation, suffers injury. It is something different if somebody should say contemptuously: 'For me the foundation of salvation is sufficient, and I am satisfied if I fully accept this article,' and if such a person should refuse to receive fuller instruction in the remaining doctrines. It is true that such a person would err with regard to minor articles; however, his error would not be insignificant but be connected with contempt of the divine Word." (*Colloq. Ratisbonae*, hab. Lauingae, p. 351 sqq.)

Buddeus also, after dwelling on the articles without which the generation and preservation of true, justifying faith in the heart, and hence salvation, is not possible, finally adds: "It will be observed that we do not speak of that which must be believed because it has been revealed by God but of that which a person must believe in order to be saved; for in Holy Scripture many things are contained which we must in true faith accept since they have been revealed to us by God" (even if they do not belong to the articles of faith), "which, however, are not necessarily required for obtaining salvation. Besides, many things are required and therefore necessary if a person is to be a member of a particular Church, and still more, if one is to be a pastor in that Church, even though such matters are not at once required for salvation; and hence we do not speak of them here." (*Institut. th. dogm.* Lips., 1724, p. 41.) Here Buddeus expressly declares that in the doctrine concerning articles of faith the question is not considered what a person who has Holy Scripture and knows it and has been shown what its teachings are must on account of its authority believe. When the question is asked, Which doctrines contained in the Scriptures must be accepted? then it no longer is proper to distinguish between the various doctrines [as to their importance], a distinction which is justified when articles of faith are dwelt on. If a man has become convinced that a certain matter is taught in the Holy Scriptures, then his attempt to destroy or remove the smallest letter, even a tittle, of such teaching excludes [him] from the kingdom of heaven, while otherwise a person may entertain even a serious error which involves acceptance of a heresy without losing faith, grace, and salvation.

Nikolaus Hunnius, as is known, was the first one of our theologians who treated the doctrine concerning fundamental articles in a comprehensive and systematic manner. He did this in a writing entitled *Diaskepsis Theologica de Fundamentalibus Dissensu Doctrinae Evangelicae-Lutheranae et Calvinianae seu Reformatae*. Wittebergae, 1626. He strictly adheres to the position that the "dogmatic foundation is that part of divine doctrine which alone, when it is preached to a person, generates in him justifying and saving faith and without the teaching of which saving faith cannot be begotten" (par. 95), and he removes all those Biblical doctrines from the fundamental articles which are not inseparably connected with the creation of true faith. Hence he writes: "Whatever dogma is not necessary is not a part of the foundation of faith. No dogma is a necessary one if faith can exist without it or has ever existed without it. Such a dogma therefore is not a part of the foundation of faith. A person may be ignorant of Christ's birth in Bethlehem, of His teaching in the Temple when He was twelve years old, and of many other historical matters; he may be ignorant of the fact that the evangelists and apostles wrote and of what they wrote; he may deny that the prophesied Antichrist has appeared or that the world in its substance will be destroyed. All this does not jeopardize eternal life, and if one is ignorant of these doctrines or denies them, saving faith can nevertheless continue. However, what belongs to the foundation not only cannot be denied, but must not be unknown, that is, faith must not be ignorant of it (*a fide abesse*)." (Par. 237.)

In a later paragraph Hunnius writes: "Whatever dogma

may be unknown to a person without injury to his faith is not fundamental either in the sense of constituting the foundation or of being an essential part of it. The doctrine of the Sacraments is such a dogma. Hence the doctrine of the Sacraments is not fundamental." (Par. 311.) We adduce these statements of our Hunnius not to prove that he denies that the doctrine of the Sacraments belongs to the fundamental articles in the sense in which the later theologians regard it as such; we rather wish to prove that it is a gross misunderstanding to assume that our old theologians, in distinguishing between fundamental and non-fundamental articles, intended to say that all non-fundamental doctrines are open questions in the modern sense of the term. Hunnius himself feared that careless readers might thus misunderstand him and in advance guarded against such an interpretation of his words. Among other things he writes: "Salutary doctrine is of two kinds. The one is that which is the direct cause of faith or brings about that a man believes in God and Christ; on this doctrine is based his firm confidence of receiving forgiveness of sins and eternal salvation. The other is that which indeed does not engender this confidence but nevertheless is placed by God before men either to explain faith or to teach other matters necessary for being a Christian. Whoever errs in the first kind of doctrine errs not only perilously but with respect to faith itself (*circa fidem*); he that errs in the second kind of doctrine errs perilously but not with respect to the doctrine of faith, but from the moral point of view. In the latter case the confidence which constitutes faith is not directly destroyed, that is, there is no direct rejection of the teaching through which confidence is begotten, but the wrath of God is provoked by an error in this sphere. He who denies the stories of Samson, of David, etc., or who denies that circumcision was a divine institution, etc., thereby does not detract anything from the foundation of faith or fundamental doctrine, but he nevertheless errs with peril to his salvation, because by attacking the majestic truthfulness of God, he offends Him through a mortal sin and thereby provokes His wrath, a course which means loss of faith and of salvation unless repentance follows. To this category belong the virgin birth of Christ and many other dogmas, whose denial does not overthrow or adulterate (*depravat*) the fundamental articles of faith but arouses the divine wrath, so that faith ceases because the Originator of faith [God] has withdrawn, although the foundation of it still stands. . . . If in the following the expression occurs: 'This or that dogma may without injury to the foundation of faith remain unknown or be denied,' the sense of the expression is by no means that such denial or ignorance may occur without injury to faith itself, since such a denial may destroy faith even though it does not subvert its [doctrinal] foundation." (§§ 351, 353.) To declare everything that is non-fundamental an open question even if it is clearly revealed in the Word of God is nothing less than saying that the commission of mortal sins is a matter of indifference.

But the question will be asked, Does it not happen frequently, yes, is it not the universal lot of men, that they err in weakness, and are we not to receive those that are weak in the faith, and must therefore not their error, caused by weakness, especially if it does not subvert the foundation, be excluded from the category of divisive errors and hence in reality be enumerated among open questions? We reply: An error due to lack of understanding or overhasty decision, hence to weakness, must indeed never be treated as a heresy and may never be looked upon as divisive of church-fellowship, be it ever so gross. Accordingly we see that in the apostolic times even those people were not excluded from the Church who owing to weakness in their understanding of divine truth even taught the fundamental error mentioned Acts 15:1: "Except ye be circumcised after the manner of Moses, ye cannot be saved." But although in the case of an error caused by weakness the erring brother must be tolerated, we have to say, in the first place, that the error itself must never be tolerated by the Church even if it appears insignificant and not dangerous, provided it opposes a clear word of God. Such an error hence may never be treated as an open question. Neither the Church nor its servants are masters of the Word. On the contrary, to the Church are committed for faithful administration the oracles of God, Rom. 3:2; and its ministers are at the same time ministers of the Word, Luke 1:2, who have been given the command, "Continue thou in the things which thou hast learned and

has been assured of," 2 Tim. 3:14; "That good thing which was committed unto thee keep by the Holy Ghost," 2 Tim. 1:14. Hence Musaeus writes: "God has committed to His Church, as to the spiritual mother of all believing children of God, not only the chief articles of Christian truth which every simple Christian must believe and without the knowledge and acceptance of which true faith cannot be engendered or preserved, but the whole Christian doctrine pertaining to faith and life, likewise the holy Sacraments, and He expects the Church to keep these treasures pure and unadulterated, to preserve them, defend them against all seducing spirits, to use them, thereby to beget spiritual children for God and bring them up that they may grow in saving knowledge from day to day. It is thereby to strengthen the weak, to cheer those that are troubled, to comfort the timid, to arouse the wicked and the secure sinners, to bring back those that are erring, to seek the lost, and thus to perform most carefully everything that pertains to the duties of a spiritual mother toward God's true children here upon earth, and it has no authority to eliminate any part of Christian doctrine which for this purpose has been committed to it and without whose use it cannot fully perform its function for the edification of its members and the true children of God. What Paul says to Timothy (1 Tim. 4:15; 6:3 ff.; 2 Tim. 3:14; 1:13, 14) he says to the whole Christian Church, and what he demands of bishops in general, namely, to hold fast the faithful Word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:9), that he demands from all godly, faithful teachers. This is the public function of the Church and of its faithful teachers, that they immovably, rigidly, and firmly adhere not only to the articles and sections of Christian doctrine which every simple Christian must know but to those also which faithful teachers and pastors need to make others wise unto salvation and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness, as Paul says 2 Tim. 3:15 f. Of these matters it must not permit any part to be adulterated or removed." (*Bedenken vom Consensu Repetito*; cf. *Hist. Syncret.*, p. 1073.) Hence it is certain that, since all Scripture is given by inspiration of God and is profitable, the Church may not adulterate or eliminate anything contained in Holy Scripture but must earnestly hold every Biblical truth, even if it should appear insignificant, oppose every unscriptural error, should it seem ever so unimportant.

How is that? we are asked. Do you really wish to excommunicate everybody at once as a heretic who errs in nothing but a non-fundamental article, and do you intend at once to sever fellowship with an organization which is guilty of such a non-fundamental error? That we are far removed from entertaining such a thought we have stated above. What we maintain is this: On the one hand, a non-fundamental error, even if it is contrary to the clear Word of God, must not be treated as a heresy, but in patient instruction it must be shown to be untenable, be refuted, opposed, and criticized. On the other hand, however, if a church has exhausted all means of bringing such an erring brother to the acknowledgment of the truth and his adherence to the respective error evidently is not due to insufficient intellectual understanding of Scripture-teaching, and hence through this non-fundamental error it becomes manifest that he consciously, stubbornly, and obstinately contradicts the divine Word and that accordingly through his error he subverts the organic foundation of faith [the Scriptures], then such an erring person, like all others that persevere in mortal sins, must no longer be borne with, but fraternal relations with him must be terminated. The same thing applies to a whole church-body which errs in a non-fundamental doctrine. It is very true that in this life absolute unity in faith and doctrine is not possible, and no higher unity than a fundamental one can be attained. This, however, by no means implies that in a church-body errors of a non-fundamental nature which become manifest and which contradict the clear Word of God must not be attacked and that a Church can be regarded as a true church and be treated as such if it either makes such non-fundamental errors a part of its confession and, with injury to the organic foundation, in spite of all admonition, stubbornly clings to these errors or in a unionistic fashion and in a spirit of indifference insists that a deviation from God's clear Word in such points need be of no concern to us.

Johann Gerhard, whose authority is adduced against us, is of the same well-founded opinion [that, while in this life not a higher unity than a fundamental one is possible, errors that arise in a church-body should not be treated with indifference, even if they are of a non-fundamental character]. He writes against the papists, who place unity among the marks of the Church: "It must be added that unity of faith and doctrine in the Church is not a perfect and absolute one in this life; for at times controversies occur between members of the true Church through which this holy unity is torn. We therefore have to distinguish between that absolute, perfect unity, free from every form of disharmony, which is found nowhere except in the Church Triumphant, and that fundamental unity, which consists in agreement concerning the principal articles of doctrine, while with respect to a few less important points of faith (*fidei capitibus*) or to ceremonies which are a matter of indifference or to the interpretation of some Scripture-passages controversies will arise. And this is the unity obtaining in the Church Militant; for in this Church there is never found such a definite harmony that no disagreements arise in it. 'For we know in part, and we prophesy in part,' 1 Cor. 13:9."

Having next quoted a beautiful passage from the works of Augustine, Gerhard continues thus: "Here Augustine discloses the cause of disagreements in the Church. The truly pious are not yet perfectly renewed but retain remnants of the flesh. Hence they do not arrive at an accurate and perfect knowledge of the mysteries of faith but err and waver with respect to some of them. The flesh in the regenerate still strives against the spirit, for which reason it can easily happen, especially if the temptation of the devil also enters, that, giving way to wrong, carnal ideas, they create dissensions in the Church; however, if they do not become guilty of stubbornness and if the foundation is not shaken, they are not at once cut off from the body of the Church on this account. This is proved by the examples given in Acts 11:2; Gal. 2:11; Acts 15:39. In the Corinthian church divisions had arisen, profanations of the Eucharist had crept in, there were acrimonious debates about adiaphora, some persons doubted the article of the resurrection, etc.; in spite of all this, however, Paul does not refuse to call the assembly a church, but in addressing it, he terms it still a church of God, 1 Cor. 1:2. In the church of the Galatians the article of justification had been corrupted through the adulterations of false apostles; but since the members were still open to instruction and some of them still retained the true faith, Paul still calls the Galatian congregations, churches, Gal. 1:2. This is acknowledged even by Bellarmine." Having finally adduced several instances of dissension in the ancient Church, Gerhard concludes: "Hence it is certain that a total and real absolute unity cannot be hoped for in this life. And therefore not every disagreement at once dissolves union and unity in the Church." (*Loc. de Eccles.*, § 231.) It is clear that Gerhard in this passage does not intend to call those non-fundamental teachings which are clearly revealed in the Word of God open questions; he merely wishes to show that on account of doctrinal differences which arise in such points the essential unity of the Church is not at once destroyed, and the body is thereby not at once deprived of its status as a Church, and those individual members who in such points through their false teaching "dissolve unity" must not "at once be cut off," "unless stubbornness enters in and the foundation is shaken." How little Gerhard is of the opinion that those errors on account of which real unity in a Church is not at once nullified must be regarded as open questions we see from the fact that in his enumeration he includes even fundamental errors. His position is that all erring members must be tolerated as long as they are not stubborn and, though clinging to an error, are willing to remain on the proper foundation. That also is the only thing which we maintain, namely, that the time for separating from brethren on account of an error which doctrinally is non-fundamental has only then arrived when those who are erring stubbornly reject all instruction from the divine Word and thus become manifest as people who, though they apparently do not wish to violate the dogmatic foundation, the analogy of faith, nevertheless shake and subvert the organic foundation, Holy Scripture itself, as far as they are concerned. It is something altogether unheard of to say that everything which does not belong to the fundamental articles must be put into the category of open questions. It may well happen that a simple-

mind Christian will oppose some important secondary fundamental article and nevertheless possess true saving faith in his heart, while he who knowingly, contrary to Holy Scripture and the Confessions, would deny merely that the suffering of Christ took place *under Pontius Pilate* (a historical detail which certainly does not belong to the fundamental articles) would surely not be a true believer. Through nothing does an erring person manifest more clearly that his error is of a fundamental nature than by showing that in his error he rejects the Word of God, a thing which may take place in opposing non-fundamental as well as fundamental Bible-teachings; in fact, the fashion in which he handles mere problems may bring this to light. Accordingly, to name but one author, the Wittenberg theologian Carl Gottlob Hofmann (died 1774) writes: "Non-fundamental articles" (in which class he with Baier enumerates also the so-called theological problems) "often can assume the nature of fundamental articles if the reason on account of which they are unknown or denied is something that opposes the foundation of faith. For instance, the article of the propagation of the soul is not a fundamental article whether you maintain that it occurs *per traducem* or through a new creation; but if you hold that this propagation takes place *per traducem* in order to demonstrate that spirits are material beings, then you may become guilty of a fundamental error; for according to such a view the angels and God Himself are classed among beings that are corporeal. The article pertaining to the Copernican system likewise is not a fundamental one, but it can easily happen that a person denying the movement of the sun around the earth adds as his conclusion that the writers of the Old Testament were altogether uncultured and ignorant people (*admodum rudes*). In this way the infallibility of the holy writers and thereby the teaching of the divine inspiration of Holy Scripture are attacked." (*Theol. Thet. Praecogn.*, c. 11., § 26, p. 112.)

We are far removed from the position which severs fraternal relations with an individual and stops having church-fellowship with a church-body if in their understanding of Bible-teaching they are not dogmatically correct. We by no means consider such correctness a condition of fellowship. If that were our position, we should have to contend against ourselves; for while we notice incorrect views, that is, errors, in others, other people may notice such imperfections in one or the other of us. No; as soon as an individual or a whole church-body manifests the attitude of willingness to submit unconditionally to the whole Word of God and not to teach anything that opposes the foundation of Christian faith, be it the real or the dogmatic or the organic foundation, we extend in every case with joy the hand of fellowship to such an individual, and we are altogether willing and ready to cultivate church-fellowship with such an organization. This, however, is our position and practise, not because we consider any teaching clearly revealed in the Word of God an open question which one may either affirm or deny and concerning which there is liberty of opinion, but because we know that there are errors which proceed from weakness, just as there are sins that are caused by weakness, and that a Christian may intellectually err even with respect to a fundamental matter without subverting the foundation in his heart, not to mention how wrong it would be to assume that a person necessarily destroys the foundation of faith if he errs in a non-fundamental point. Nevertheless we consider it our duty to criticize, refute, oppose, contend against, and reprove whatever error becomes manifest in the teaching of those who wish to be our brethren, whether this error pertains to a fundamental or a non-fundamental teaching of the Word of God. By taking this course, we merely follow all faithful servants of God, from the prophets and apostles down to the most recent recognized faithful ministers of our Church. The result, of course, is that the Church never for a long time enjoys peace and that precisely the orthodox Church usually presents the appearance of a body torn by internal dissensions. But this, far from being an indictment of a servant of God and of the Church, is rather an indication and seal that the servant of God is faithful, and it gives the Church the assurance that it belongs to the *ecclesia militans*. For this reason Gerhard writes: "From the zealous warfare which pious and faithful teachers conduct against false doctrine one may not unjustly conclude that they are instruments of the Holy Spirit and that their teaching undoubtedly is true. It is an attribute of faithful teachers that

they endeavor to purge the Church completely of all creations of Satan regardless of who the persons may be that have introduced or are introducing them. Therefore, even when very insignificant adulterations occur and they observe them, they will not for one hour close their eyes indulgently (*connivent*). When there is bright light, you see even little specks of dust; if there is darkness, the largest stumps obstructing your path are not noticed." (*Loc. Th., De Eccles.*, § 247.)

Now, what is to be done if a person teaches an error which indeed is non-fundamental but opposes a clear Word of God and if he has been convicted by the clear Word so that he is not able to reply? What is to be done if such an erring person stubbornly insists on maintaining his error, refuses to be instructed, and it becomes evident that he clings to his error not through weakness of intellect, but because he is unwilling to yield to the Word of God? What is to be done if he by clinging to his error does indeed not subvert the real or dogmatic but the organic foundation of faith, the authority of Holy Scripture? Are we, after he has been made conscious of his error and all admonitions have been in vain, to drop the controversy and tolerate the error? Are we to bring about peace in this manner, that we declare the point in debate an open question because it does not pertain to a fundamental article of faith? What human being, what angel, has the right to excuse us from obedience to the Word of God? Who can destroy and dissolve the Word of God even in one small tittle? Is not the only one who does that the Antichrist, the man of sin and son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God? And, we repeat, can there be a clearer proof that a body is not a true Church of God than if it will not unconditionally submit to the divine Word? Can it in this case, in true faith, hold the other teachings which it claims to accept and believe? Never! Whoever demands that a matter taught clearly in the Holy Scriptures be made an open question for him believes nothing on account of its being in the Word of God; otherwise he would believe and accept everything. Luther therefore is right when he says: "The Church, as St. Paul says, is subject and obedient to Christ, in fear and esteem. How could a person distinguish between the true Church of Christ and the church of the devil except through obedience and disobedience toward Christ, especially if disobedience, although people have become conscious of it and know it, excuses itself flagrantly and impudently and insists on being right? The holy Church, it is true, sins and stumbles or errs, as the Lord's Prayer teaches, but it does not defend or excuse its error; on the contrary, it humbly asks for forgiveness and makes amends wherever it can. Its sin then is forgiven and no longer placed to its account. If I cannot distinguish the true from the false Church through obedience, on the one hand, and stubborn disobedience, on the other, I no longer can have any opinion about the character of a Church." (Luther pertaining to his *Buch von der Winkelmesse*, 1534; XIX, 1579.)

Luther writes furthermore: "Here you see what St. Paul thinks of a little error in doctrine which apparently is insignificant, or even seems to represent the truth. He considers it so grave and dangerous that he is justified in denouncing its sponsors as false prophets, even though they appear to be eminent people. Therefore it is not right for us to consider the leaven of false teaching a little matter. Let it be as little as it pleases; if it is not watched, it will result in the collapse of truth and salvation and in the denial of God. For if the Word is adulterated and God denied and blasphemed (a result which will necessarily follow), all hope of salvation is gone. But whether or not we are blasphemed, denounced, and killed is not of any moment; for He is still living who can again raise and rescue us from the curse, death, and hell. For this reason we should learn to accord great and high esteem to the majesty and glory of the Word; for it is not such a small and light matter as the false enthusiasts of our day imagine, but one single tittle of it is greater and of more weight than heaven and earth. Hence we in this instance do not concern ourselves with Christian unity or love, but we straightway express our judgment, that is, we condemn and denounce all those who even in the smallest particle adulterate and change the majesty of the Word; for 'a little leaven leaveneth the whole lump.'" (Com-

ments on Gal. 5:12, VIII, 2669 f.) A little above this passage Luther had written, "Christian doctrine does not belong to us, but to God, who has made us merely its servants and ministers; hence we cannot drop or yield the smallest tittle or letter of it." (Comments on Gal. 5:9.)

On the other hand, that a point can become divisive only after the respective error has in vain been proved from the Holy Scriptures, after all repeated admonitions have been without fruit, and after it has become evident that the erring person is inwardly convinced of his error and that he therefore consciously contends against the foundation of faith, either the real or dogmatic or merely the organic foundation, Luther states emphatically in the well-known passage: "Augustine says with respect to himself: *Errare potero, haereticus non ero*; that is, I can err, but I do not want to become a heretic. The reason is this: Heretics not only err, but they refuse to be instructed; they defend their error as right and contend against the truth which they have come to know and against their own conscience. Of such people Paul says, Titus 3:10, 11: 'A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted and sinneth,' being *autocatacrisos*, that is, he deliberately and finally chooses to remain in the condemnation resulting from his error. But St. Augustine will gladly confess his error and accept instruction. Hence he cannot become a heretic even if he should err. All other saints take the same course and willingly throw their hay, stubble, and wood into the fire in order that they may remain on the saving foundation. This very thing we also have done and are still doing." (*Concerning Councils and Churches*, A. D. 1539, XVI, 2663 f.) As long therefore as the erring person has not been convicted of subverting the organic foundation through his error, and as long as he has not become stubborn in his attitude, no error constitutes him a heretic. The same thing applies to a whole church-body. Yes, should the error pertain to less principal points clearly revealed in the Scriptures but of a non-fundamental character, then even a stubborn clinging to such points does not make a teacher a heretic but merely a schismatic, and his association does not get to be a sect, but a schismatic body. Accordingly in our Church, Flacius, who stubbornly defended the erroneous teaching that sin belongs to a man's essence, and Huber, who stubbornly taught that predestination is universal, did not become heretics but schismatics, whom orthodox churches could not admit to their pulpits, and if these men had founded church-bodies embodying the errors of their leaders in their doctrinal platform, these bodies, *caeteris paribus*, would not have been sects but schismatic associations. For this reason Quenstedt writes: "There are, furthermore, less principal articles of faith which Holy Scripture teaches us to believe but whose rejection does not necessarily involve loss of salvation. The denial of these articles does not by itself but merely through a more remote inference oppose a fundamental article of faith and destroy it. Such a denial makes a person a schismatic, for instance, the rejection of the teaching that sin does not belong to man's essence, that predestination is not universal, etc." (*Theol. Didactico-polem.*, I, 355.) Calov also, to mention one more instance, willingly admits with Gerhard that, for example, "the accusation of heresy must not be raised on account of a dissension in the question pertaining to the baptism of John, since in our time this question has nothing to do with salvation." But he at once adds: "By no means is it permitted to believe and argue for or against a matter where the Holy Spirit has given us a decision," which Calov held to be the case in this instance. (*Syst.*, I, 953.)

The following sections of this article are intended to show that the advocates of the modern theory of open questions try to support it by advancing the view that everything must belong to the category of open questions which has not been decided in the Symbolical Books or in which even recognized orthodox teachers have erred, or, finally, whatever, though contained in the Scriptures, has not been clearly revealed there.

A further argument for this theory is the view that evidently for ecclesiastical unity not more is required than agreement in the teachings laid down in the public confession of the Church; that these are the only ones fixed by the Church itself; that on these only the Church has made pronouncements and decisions; and that everything else has to be considered as belonging to the category of open questions.

This view was voiced, for instance, by the pastors of the Iowa Synod when they in 1859 published the following "Declaration" in their synodical organ: "We treat the teaching pertaining to the 'last things' as an open question, that is, as a question in which there may be a difference of opinion without disturbance of church-fellowship and concerning which in the symbols of our Church no confessional decision has been laid down, for which reason both views may exist in the Church alongside each other."

In its synodical report of 1858 the same synod had made this declaration: "Accordingly we dare not deny that beside the teachings which are symbolically fixed there is found a sphere of theological knowledge containing open questions which have not as yet been answered by the Church and symbolically defined because the Church cannot symbolically fix anything unless it has passed through controversy and hence become a vital question for the Church" (pp. 14, 15). Asking German theologians for their opinion, the Iowa Synod stated in 1866: "Since concerning these matters" (the questions pertaining to the ministerial office and the last things) "until now no universal agreement has come about in the Lutheran Church, we are of the opinion that these things, or at least those that are most controverted, had best be entirely eliminated from the public proclamation of the Church. . . . Briefly stated, we consider the teachings mentioned as open questions." (Quoted from Guericke's *Journal in L. & W.*, Vol. XIII, 363.)

Pastor Loehe, in listing the points in which there is a difference between the Saxon pastors in Missouri and Pastor Grabau, mentions as the fifth class the following: "matters which, as open questions, might be reserved for future more complete understanding." Among these matters he places the doctrine of ordination (whether or not ordination rests on divine institution) and of the relation between the ministerial office and the validity of the Sacrament, and these alleged open questions he terms something "that has come down to us as not yet fully determined," points which "rather belong to the *dubia*, the unfinished matters," on which the Lutheran Church for three hundred years did not face the necessity of making a decision, "questions which have not yet been concluded and which the Church for three centuries has been satisfied to regard as unfinished business and almost, as it were, to ignore." (*Unsere kirchliche Lage*. By W. Loehe. Noerdlingen, 1850, pp. 91, 114, 118, 119.) In the same way Pastor Loehe writes furthermore: "I do not say *a priori* that the ministerial office is really a necessary condition for the validity and power of the Sacrament. I will leave that matter in abeyance. But because the Lutheran practise does not agree with the usual view and, at any rate for the practical minister, it is essential to have a definite theory, it seems to me that, since the confessional writings are silent on this question, the matter is still undecided although urgently requiring a decision, and I consider it best to look at it in this light." (*Ib.*, p. 117.)

A similar declaration was given by all the members of the theological faculty in Dorpat who were present at the time, Professors and Doctors Harnack, Kurtz, v. Oettingen, v. Engelhardt, and Volck, in a theological opinion on agreement in matters of doctrine, written and published at the request of the Iowa Synod. In this opinion we read among other things: "The Confessions are, as it were, the mile-stones indicating the development of the Church. . . . Accordingly our Confessions contain, in addition to those articles and doctrines of faith that have been symbolically discussed and fixed, such elements also of the universal Christian and ecclesiastical creed (we refer to the Apostolic Creed) as partly are still in the process of development, partly are not yet at all or merely by way of beginning affected by the historical evolution of doctrine, because the Church has had occasion to express itself on them hitherto merely from one point of view or because they have not as yet become the subject of more thorough explanation and definition. In both cases, it is true, that which has been symbolically gained and fixed is presupposed as the norm and basis for further study and confessional pronouncements of the Church; however, in this period different opinions and convictions are not only unavoidable but justified and permissible. This presupposes, of course, that such matters, in the first place, are subject to the conditions which underlie the confessional activity of the Church itself, that is, that they do not contradict the Word of God and the ecclesiastical *consensus doc-*

trinae and that furthermore the claim be not made that they possess the dignity of publicly accepted dogmas, whose rejection would be divisive of church-fellowship. On the contrary, they must be regarded merely as what they are, Christian convictions and exegetical conclusions, which, though made conscientiously and agreeing with the analogy of faith, nevertheless have a private and individual character. Yes, even relative errors which at this stage of affairs are unavoidable can be borne by the Church without endangering its doctrinal unity. It will have to take this course, if for no other reason than that it is not yet in a position to point to the error as one condemned by the Church. . . . It is only after this exposition of the difference between a confession and confessional writings and, furthermore, the exposition of the historical nature of our Confessions, which constantly grow and develop (a characteristic on which rests the contrast, on the one hand, between fixed and developing, that is, not yet finished, dogmas in the Confessions themselves and, on the other hand, the distinction between ecclesiastical dogmas and Christian theological convictions), that we are able definitely to dispose of our question. . . . For the Church and its existence (and that is the vital issue in the consideration of this question) at present merely that is fundamental, as we have shown, which the Church has obtained from the Scriptures as saving knowledge and has laid down in its Symbolical Books as its confession. . . . An articulate and explicit unity in those teachings that have not yet become ecclesiastical dogmas but which at the same time do not contradict the *consensus fidei* of the dogmas that have been accepted, can by no means be demanded, and the reason is simply this, that there exists as yet no acknowledged norm for their ecclesiastical status, and the question as to their agreement with Scripture is still a matter of undecided controversy. Accordingly these truths, viewed from the position of consensus in doctrine, are for the Church still open questions, left to the Christian and denominational conscience of the individual and to his investigation of Scripture-teaching. It may be that different convictions will arise, but these may exist alongside each other without endangering the doctrinal unity in the Church. For it is dissension only in the fundamental truths taught by the Church that is incompatible with the '*consentire de doctrina*' which the Augsburg Confession terms 'indispensable for the *unitas ecclesiae*.'

"If we now survey our whole exposition, our answer to your first question must be to the effect: 1. that it not only is not contrary to the spirit and character of the Church and its strict confessional unity required for church-fellowship but altogether in keeping with it if we distinguish between fundamental doctrines, that is, in this case, doctrines that have been defined in the confessional writings, and doctrines that are *not yet* fundamental, that is, such as have up to this time become subject to a decision of the Church either only in part or not at all." Finally, in keeping with the foregoing, the faculty speaks of "justified freedom in the Church with reference to doctrinal questions that are still open." (*Opinion of the Theological Faculty of Dorpat*, etc., pp. 12—16, 31.)

In these declarations a distinction is made between those teachings which have been laid down in the Symbolical Books and those which have not been thus defined; between the teachings which have passed through controversies, have been publicly and frequently proved to be Scriptural, been shown to be of high importance for faith and life and to have an indissoluble connection with the totality of doctrine, and have been thoroughly expounded and presented in their richness and fulness, and those doctrines concerning which such statements cannot be made. We, too, admit that there is a great difference between these two classes. Without doubt errors, for instance, in the doctrine pertaining to the person of Christ after the Arian, Nestorian, and Eutychian controversies have an altogether different significance from what they had before. The same must be said of errors in the doctrine of original sin, of free will, of nature and grace, after the Pelagian controversies, of errors in the teaching of justification after the Reformation, of errors in the doctrine of the Lord's Supper after the so-called Sacramentarian controversy, and errors of a Lutheran minister pertaining to any doctrine found in the Symbolical Books after the latter had been written and accepted by our Church. To deny this difference would be equivalent to denying the blessing which God always has in store for His Church when He permits errorists to attack its treasure, Is. 28:19; 1 Cor. 11:19.

We heartily subscribe to the words of Dannhauer: "Fundamental articles can, it is true, without injury to one's salvation be both unknown and denied either before they have been revealed (for without injury to her salvation Eve did not know that the Messiah would be the Son of a virgin, for as yet the revelation pertaining to the Virgin Birth, found in Is. 7, had not been given; Nathanael is called a true Israelite even though he denied that Jesus of Nazareth was the Messiah) or before a clear and sufficient explanation of the revelation. For this reason the fundamental errors of the Church Fathers who were swept into not yet sufficiently unfolded (*evolutas*) controversies, before the ice was broken, are called spots or imperfections (*naevi*), not heresies. But after these matters have been revealed, they can neither remain unknown nor be denied without injury to one's salvation.* They cannot remain unknown because we owe God progress in that which is good, Matt. 25:14 ff; Heb. 5:12; 2 Pet. 3:18; 1 Cor. 14:20; Eph. 4:14. Everybody is obligated to strive for perfection though not to reach perfection. Hence the unbelief of a person becomes more or less excusable according to the degree of the light offered him. Unbelief which directly opposes the foundation of faith condemns a person; the degree of the punishment varies with the degree of unbelief and the latter again with the degree of the light that had been furnished. Thus the ignorance of barbarians is more excusable than that of Christians, that of the latter more than that of Lutherans; among the latter, again, the ignorance of the rank and file is more excusable than that of the men who possess golden opportunities for progress; the ignorance of laymen is more excusable than that of teachers, and among the latter the ignorance of those who have devoted themselves entirely to the study of theology is less excusable than that of the others. Nor dare these articles be denied, because whoever denies one article denies all, just as he who breaks one link in a chain breaks all." (*Christeis*. Wittenbergae, 1696, p. 45 s.)

Dannhauer writes at another place: "An error which evidently opposes a fundamental article can more readily be pardoned when it has not yet been sufficiently revealed or explained than after such revelation and explanation have been given. Nathanael could err with respect to the person of Jesus of Nazareth without injury to his salvation; he could not do it, however, after the resurrection of Christ and the proclamation of the apostles through which it was made manifest to the whole world that Jesus of Nazareth is the Messiah. According to this principle the initial error of Flacius could be regarded pardonable because in the heat of the controversy he at first did not see that by implication his view made God the cause of sin. What could be pardoned in Flacius could not be pardoned in his followers. This is true likewise with respect to the inference drawn from an article and opposing faith or an article of faith if the inference has been thoroughly explained and it is of a nature which everybody can easily understand. People, as a rule, are not so dense as to let themselves be deceived where simple mathematical processes are involved. Now, whoever can handle figures can understand, and more easily at that, inferences drawn from doctrines of faith" (*Sigalion*. Argentor., 1668, p. 201 s.).

All this, as stated above, we heartily accept; but to construct on the basis of this difference the theory sponsored in the quotations submitted we have to oppose as both illogical and dangerous.

[In support of our rejection of the theory sponsored in the quotations submitted, we point to the following:]

In the first place, it is not true that our dogmas come into existence gradually and that hence there are articles of faith "which are still in the process of formation, and others which as yet have either not at all or merely by way of beginning been drawn into the stream of events in which dogmas take shape." It is not true that some articles of faith have come down to us "as undecided, unfinished questions, incomplete structures, as open questions," because concerning these things one does not yet find unanimous agreement in the Lutheran Church. This theory, held and advocated with more or less emphasis by almost all modern theologians, though entirely unknown to the old orthodox theologians of our Church, we consider the *πρώτων ψευδός* of modern theol-

* We hold that Dannhauer is here speaking of normal situations obtaining in Christian countries, where everybody can be expected to come into some contact with the New Testament message. — A.

ogy; as we view it, it is merely a daughter of Rationalism appearing in Christian dress, a sister of Romanism hiding behind a Protestant mask, and a fruitful mother of large families of heresies. With respect to the Rationalists it is well known that they were the first to describe dogmas not as the unchangeable, divine, fundamental truths of Christianity but as doctrinal opinions which had arisen in a scientific process or which had been elevated by the various denominations to the position of ecclesiastical teaching and were considered authoritative in the respective age. For this reason they strictly distinguished between doctrines of the Church and of the Bible; the former they looked upon as a presentation of beliefs of the Church which come and go and are subject to constant change, the latter as a presentation of the eternal Christian doctrine, having validity for all time, although, of course, they identified these eternal doctrines with the thin, watery soup cooked in the kitchen of their own common sense. One of the chief representatives of this crass Rationalism, Bretschneider, writes, for instance: "We must distinguish between Christian theology" (which in the mind of Bretschneider is Rationalism) "and dogmatic, a distinction based on the name itself, for δόγμα means *placitum*, opinion, and that correctly describes dogmatic. It represents the subjective view of individual parties or teachers. As soon as these subjective views were fixed by some public authority, public dogmatic arose, which, using the word in the wider sense, might be called a presentation of the teachings submitted in the various confessions. This process started in the third century and was carried on through the Christian councils and the confessions, or symbols, which they sanctioned. Dogmatic was enlarged when various churches and parties arose which publicly stated their opinion concerning Christian teaching." In the following Bretschneider, however, admits that after the Reformation dogmatic was regarded in our Church as identical with Christian or Biblical theology. (*Handbuch der Dogm. der ev.-luth. K. von Bretschneider*. Reutlingen, 1823. I:24f.) Essentially Schleiermacher did not change this rationalistic view when he began his dogmatic with these words: "Dogmatic theology is the science pertaining to the relation of the various doctrines obtaining at a certain time in a Christian denomination." He then proceeds: "Every presentation of doctrine, regardless of its comprehensiveness and perfection, in the course of time loses its original significance and retains merely a historical importance. For unnoticeable changes take place all the time wherever there is a lively exchange of thought; changes depend on various factors making for development." (*Der christl. Glaube*. Reutlingen, 1828. I:11, 12.) In calling the theory of a successive development of doctrine as taught by modern theologians a daughter of Rationalism coming in a Christian dress, we, of course, do not intend to impute to these men the view that the dogmas of the Church are nothing but temporary opinions having the sanction of church-bodies. What we wish to maintain is merely that the view prevailing at present, holding doctrines to be merely the results of historical movements, is of rationalistic origin. No proof is needed to show that Roman Catholics also teach the gradual rise of dogma; but a few years ago we beheld the spectacle of the present Pope's declaring the teaching of the Virgin Mary's immaculate conception, which before had been considered an open question, to be a dogma and now binding for all "believers," and just now, according to reports, the alleged heir of Peter's episcopal throne is preparing to enrich his Church again through a new dogma by decreeing his own infallibility. While modern Lutheran theologians are far removed from the position which would vindicate the right of the Roman Church or even the Pope to create new articles of faith, their theory that dogmas come into existence gradually, that on certain points a "unanimous consensus" arises, or that the Church has finally "pronounced" and "decided" with respect to such matters, is nothing but a sister of Romanism, having put on a Protestant mask.

There are especially two reasons why an orthodox Christian cannot adopt but must decidedly reject this theory. In the first place, this theory opposes the clear teaching of the Word of God that the Church at all times is one, and one only. Clearly and definitely Christ says: "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd," John 10:16. This *unitas ecclesiae* which all

Christendom confesses in the Nicene Creed is before everything else a unity in the doctrine of faith. In this point substantially even the Church of the Old Testament is one with that of the New Testament. Peter says at the first apostolic council: "We believe that through the grace of the Lord Jesus Christ we shall be saved even as they," Acts 15:11, and Paul testifies before Agrippa: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come," Acts 26:22; cf. 13:32,33. How otherwise could Christ and the apostles have justly appealed to the Old Testament with respect to all teachings they proclaimed and have asked their hearers to examine according to this norm everything that they preached (John 5:39,45-47; Acts 17:11) if they had set forth a new doctrine of faith not yet revealed to the Jewish Church in the writings of the Old Covenant? If we accordingly have to believe that even the Old and New Testament churches in their teachings are one, how much more is this true of the Church of the New Testament in its various periods of existence! Paul states clearly that the Church is "built on the foundation of the apostles and prophets," Eph.2:20. This foundation of the apostles and prophets, however, is nothing else than the total number of articles of faith taught by the apostles and prophets. Clear, furthermore, is the expression of the apostle in which he terms the Church the mother of all believers, Gal. 4:26. This position, however, the Church holds because it possesses, preserves, and uses that doctrine through which men are brought to the knowledge of the true saving faith and are kept in it, and because in this manner the Church constantly perpetuates itself. Referring to the faith of the Church in general, the Scriptures speak of "one faith," Eph.4:5; they furthermore do not point to it as something which the Church would have to seek, to discover, and to acquire through a struggle, but they refer to it as the faith which was once delivered unto the saints and for which the Church would have to contend, Jude 3. While in the Word of God the true disciples of Christ, or the true members of the Church, are represented as the people that know the truth, John 8:32, it is merely the hypocrites, outwardly joined to the Church, who are described as people that are "ever learning and never able to come to the knowledge of the truth," 2 Tim. 3:7. The modern theory, however, which holds that dogmas are formed gradually, makes the Church a philosophical school, whose task it is eternally to be looking for the truth, while according to the Word of God the Church is the mistress ("*Hausehre*") to whom the truth has been entrusted as her most precious treasure, as the good thing which has been committed unto her to keep it by the Holy Ghost, 2 Tim. 1:13,14; 1 Tim. 6:20. Through this theory the Church is made to resemble the human being who after his birth is still unconscious, gradually, however, as the years progress, becomes conscious of his environments, gathers knowledge, and by and by arrives at the state of maturity, while according to the testimony of the apostle the Corinthian Church, for instance, was already in the apostolic age enriched "in all utterance and in all knowledge," so that the Corinthian Christians "did not come behind in any gift, waiting for the coming of our Lord Jesus Christ," 1 Cor. 1:5,7. It is true that the Word of God prophesies, and the history of the Church confirms, that the Church does not always stand before us in the same brilliant light of pure public preaching, that it rather, to use the figure of the ancients, in this respect decreases and increases like the moon, that it experiences times of special gracious visitation and then again declines. But it is an error to say that the Church from century to century accumulates an ever-growing fund of divine teachings and according to the law of historical development arrives at constantly enhanced depths and riches of knowledge. We admit that the Church all the time, through "men that arise in its midst and who speak perverse things to draw away disciples after them," Acts 20:30, is compelled to formulate with increasing precision the pure doctrine which it possesses in order that the fraudulent errorists may be unmasked and false teachings be kept from creeping into it through ambiguous phraseology; but this does not imply that the number of its dogmas grows; they are through this activity merely safeguarded ever more carefully against the danger of becoming perverted. That Christ is ὁμοούσιος with the Father, that the union of the divine and human nature in Christ took place ἀνωχρότως, ἀτόρως, ἀδιακρίτως, ἀχωρίστως, that

Mary was θεοτόκος, that "in, with, and under" the bread and wine of the Lord's Supper Christ's body and blood are actually present, are given, and are orally received by worthy and unworthy communicants,—these are, it is true, dogmatic expressions which were not found in the orthodox Church till the days of Arius, Nestorius, Eutyches, and Zwingli; but they are not new dogmas. Furthermore, we do not deny that through continued searching of the Scriptures by the Church some things are by and by cleared up which before, through imperfect acquaintance with the languages and history, had been unknown; we admit that in this manner the content of the various doctrines of faith at times is set forth and unfolded in a higher degree than before and that from this point of view we may indeed speak of a progress in knowledge. But this by no means implies the gradual origin and increase of dogmas which modern theology teaches; we must rather say that through this course that which already is known receives new confirmation, or the Church becomes aware of certain inferences and corollaries of its dogmas which it had not noticed before. It must not be forgotten that it is by agreement with the Church of all ages in matters of doctrine, that is, by the so-called *successio doctrinalis*, that the Church of any given period must prove itself not to be a new, a false Church, but a part of the Church universal.

That our Church never entertained the idea of a gradual formation of dogmas but that this notion arose in the period of decay, hardly requires any proof. At the conclusion of the doctrinal articles of the Augsburg Confession our Church expressly appeals not only to its agreement with Holy Scripture, but with "the Church catholic" (*ecclesia catholica*), yes, even with the old "Roman" Church "as known from its writers." Hence the authors declare [in the German version] they hold their "opponents cannot be at variance with them in these articles." How emphatically Luther stresses his agreement with the old Church and how he again and again asserts that all dogmas which he teaches are not new but that the Church of the Reformation has remained loyal to the old Church and its teachings, that contrariwise the papistic Church has defected from the old Church and its teachings and has become a new and therefore a false Church, is well known. Let the reader compare the elaborate proof which Luther submits in his essay against Duke Heinrich von Braunschweig, in which he among other things, to quote merely a few brief sentences, writes: "We invent nothing new but stay with, and adhere to, the old Word of God as the Church possessed it; for this reason we with it constitute the true old Church, as one body, which teaches and believes one divine Word. Hence the papists again blaspheme Christ Himself, the apostles, and all Christianity by calling us innovators and heretics. For they do not find anything with us except the old treasure of the ancient Church, true likeness and complete unity with the latter." (XVII, 1659.) In another passage Luther writes: "The Christian Church is dispersed throughout the whole world; it believes as I believe, and I believe as it believes; we have no collision or discrepancy in our faith." (*Comments on John 7:40*; VII, 2347.) For this reason Luther says expressly: "We on our part have never asked for a council to reform our churches." (XVII, 1693.) Hence, while modern theologians consider the history of dogma at best as the history of the formation of dogma and treat it as such, the old orthodox theologians treating this subject rather manifest the tendency to furnish the proof that the true doctrine always was to be found in the Church and that we Lutherans therefore, on the basis of the *successio doctrinalis*, may well make the claim that our congregations are orthodox. Hence Heinrich Eckhart, for instance, in the title of his patristic compendium, characterizes this work as one "in which the agreement of pious antiquity with the confession of our churches is demonstrated in every article of theological instruction, and the clamor of the opponents alleging newness of doctrine on our part is proved false." (*Compendium Theol. Patrum*, etc. Jenae, 1606.) To give another example, J. W. Baier, in the foreword of his excellent *History of Dogma*, defines this branch of theological study thus: "It is historical theology which reports the doctrine of religion and the treatment accorded it in the various generations and periods in order that a person may thereby convince himself of the unbroken preservation of the true doctrine and of the succession of the true Church." (*Compend. Theol. Historicae*. Vinariae, 1699.)

The attitude of our Church toward the modern theory of dogmatic evolution may furthermore be gathered from the attributes with which our Church invests articles of faith. H. Kromayer, for instance, writes: "We promise, 1. that the articles which one must know to be saved are articles belonging to all times, that is, that they are found in both the Old and the New Testament, just as the apostle says Eph. 4:5, 'one Lord, one faith' (that is, the faith which is believed, not by which one believes, faith in the objective sense, that is, the doctrine which is to be accepted by faith, is meant, and not subjective faith, which apprehends the merits of Christ and is differentiated from the objects to which it is directed)". (*Theol. Positivo-Polem.* Lips., 1677, p. 1.) Calovius ascribes seven attributes to the articles of faith: 1. truth and certainty; 2. sublimity, the quality of transcending the powers of apprehension of human reason; 3. incapability of being proved scientifically [*Inevidenz*]; 4. necessity; 5. connection with the way of salvation; 6. mutual relationship; 7. harmony. With respect to number 4 he states: "The articles of faith have to be believed, and hence they are unchangeable and always have the same quality, as far as that which is to be believed is concerned. . . . This necessity, however, is of various kinds." (*System*. I, 771 sq.)

Again, our orthodox theologians definitely reject the view that there is a gradual formation of articles of faith. With respect to the argument that no one can say that the articles of faith increase, Musaeus, for instance, states: "It does not matter that the view is expressed that the fundamental articles of faith in the Church cannot increase. This we by no means deny; on the contrary, we all confess with one mouth that everything that one must believe to be saved was already taught orally by the apostles and that it was received into the Holy Scriptures and thus handed down in written form to posterity and that nothing deserves to be placed among the necessary articles of faith excepting that which is contained in Holy Scripture and on that basis was always taught in the catholic Church and always believed. This is true, even if an angel from heaven should teach something new and different, Gal. 1:8. But it is one thing to say that the fundamental articles cannot grow and another thing that the heresies which oppose the foundation of faith cannot grow. . . . The truth contained in each article of faith is one and simple. The error, however, through which it may, directly or indirectly, be shaken or subverted is of various kinds and complex. The primitive Church merely taught and expounded the truth in words that were sufficiently clear, without regard to foreign and subtle, at that time neither existent nor known, interpretations, which in the course of time the impiety of men has invented for the perversion of the true sense of Scripture. But after these perversions of Scripture had begun to invade the Church and thereby heresies had taken their rise, the teachers of the Church began to explain the truth of faith more distinctly and to guard the true sense of the Scriptures against the fictitious interpretations of the human mind." (*Tractatus de Ecclesia*. Jenae, 1671. II, 317 sq.) J. Adam Scherzer, a Leipzig theologian, writes thus: "The schoolmen say that the articles of faith grew with respect to conscious apprehension (*quoad cognitionem explicitam*); this is the secret and arcanum for the progress of scholastic theology." (*System. Theol.* Lips., 1704, p. 8.) This applies likewise to modern theology in the Lutheran Church. The assumption that dogmas are formed only gradually is its moving principle. As long as this assumption is granted, it is impossible to stop the bringing in of innovations and the process of dissolution, and the return to the one old, immutable, everlasting truth of the Church universal is effectually blocked.

The assumption of a successive origin of dogmas through so-called decisions of the Church, by which some men seek to uphold the modern theory of open questions, militates, in the second place, against the relationship existing between Scripture and Christian faith. Besides its clarity, which should enable every one to comprehend its articles of faith, and, furthermore, its power to generate faith in those articles, Scripture possesses 1) perfection or sufficiency, i. e., the attribute of containing and presenting in clear and convincing words all the dogmas which one must know and believe in order to be saved; and 2) canonical, normative authority, according to which it alone decides whether a certain dogma is truly Christian or not. Scripture, in short, is the only criterion for determining the Christian religion and theology,

the only source of Christian truth from which we can actually draw reliable facts, the only rule and norm of all faith and life, and the supreme judge, rendering the final decision in all controversies on any points of faith.

No special proof is necessary for these statements among those who want to be true Protestants. But the Scriptural principle mentioned above is unequivocally rejected by all those modern theologians who claim that dogmas are gradually formulated and finally established by the unanimous consent and decisions of the Church. Their opinion is that, as long as the Church has not yet definitely spoken, certain dogmas cannot be considered as conclusively settled, because they are "still pending and unfinished," "still in a nascent stage," "not yet fundamental doctrines," "for the time being only private and individual points of view which in themselves may be well-founded Christian convictions and the current results of conscientious and faithful Bible-study," and consequently "differing opinions and convictions are not only unavoidable but also justified and permissible, since the question regarding their Scripturalness is still undecided." Therefore, they say, since these dogmas are still "open questions," every one must have the privilege of exercising his "permissible ecclesiastical freedom" therein, or "perhaps it would be better to exclude altogether from the Christian pulpit those points which are most in dispute."

From their point of view, then, any one has the liberty to accept or reject what God has revealed and decided in His Word as long as the Church has not yet spoken and rendered her decision; but as soon as the Church has spoken, all liberty has come to an end!

This hypothesis fills every Christian with consternation, because he not only believes that the Bible *contains* the Word of God, but that the Bible *is* the Word of God and because he clearly discerns the destructive consequences which accompany the theory under consideration. This hypothesis is also diametrically opposed to the perspicuity, power, perfection, canonicity, and authority of Holy Writ. Scripture calls itself a light, a lamp, the sure testimony of the Lord, making wise the simple, 2 Pet. 1:19; Ps. 119:105; 19:8. It declares itself to be quick and powerful and sharper than any two-edged sword, Heb. 4:12. The apostle testifies that the Holy Scriptures make one wise unto salvation and thoroughly furnish the man of God unto all good works, 2 Tim. 3:15-17. Scripture lays a curse upon those who add or detract anything from it, Deut. 4:2; Rev. 22:18, 19. God through the prophet calls to those who consult the dead: "To the Law and the Testimony! If they speak not according to this Word, it is because there is no light in them," Is. 8:20. Christ causes Abraham to answer the petition of the rich man in hell with the words "They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead," Luke 16:29, 31. The apostle writes at the close of his doctrinal discussion: "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God," Gal. 6:16. Scripture speaks of itself as the river of the city of God which is full of water. Ps. 46:4; 65:9. — Against all these powerful divine testimonies the theory according to which dogmas are built up gradually through decisions of the Church rises in opposition. It substitutes the Church for Scripture, man and his decision for God and the divine decision. And this substitution surrenders the foremost principle of true Protestantism and adopts the principle of the antichristian Papacy, with all its errors and abominations, as the foundation of our Church.

But thanks be to God! Our Church has definitely rejected that theory thetically and antithetically both in its public Confessions and in the private writings of its faithful servants.

Our Church, accordingly, begins her confession in the Formula of Concord with the following words: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written, Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Gal. 1:8. Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures but all of them

together be subjected to them, and should not be received otherwise or further than as witnesses, [which are to show] in what manner after the time of the apostles, and at what places, this (pure) doctrine of the prophets and apostles was preserved." (*Trigl.*, p. 777.) — The Thorough Declaration calls Scripture "the pure, clear fountain of Israel" (*Trigl.*, p. 851). — In the Smalcald Articles the confession of our Church reads as follows: "For it will not do to frame articles of faith from the works or words of the holy Fathers. . . . The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel." (*Trigl.*, p. 467). These pronouncements of our Church openly and solemnly reject the theory that in addition to Scripture the Church also is a source of Christian dogmas, i. e., that certain doctrines are open questions as long as the Church has not uttered her decisive voice, but become dogmas binding upon heart and conscience when the Church has rendered her decision. If this supposition and procedure were correct, then articles of faith would be established not only by the Word of God but also by the Church.

In the following words Luther gives expression to the voice of our Church on the right of establishing articles of faith through councils or otherwise: "The Christian Church has no power to set up any article of faith; she has never done so and will never attempt it. All articles of faith are revealed in Holy Scripture, making it unnecessary for man to add some supplements. The Christian Church has no power to decree articles of faith like a judge or a supreme authority; she has never yet done so and will never attempt it." (Article on the Power of the Christian Church, A. D. 1530, beginning with the following introductory sentence: "Dr. M. Luther, pastor of the holy church in Wittenberg, is ready to defend the following points against the whole satanic brood and all the gates of hell," XIX:958.) On the power of the Church assembled in councils Luther furthermore wrote: "In the first place, a church council has no power to set up new articles of faith, in spite of the fact that the Holy Spirit is present in the sessions. Even the Apostolic Council in Jerusalem (Acts 15:11) established no new article of faith; St. Peter merely pointed out the fact that all their forefathers had also believed this same article — salvation alone through the grace of Christ without the works of the Law. In the second place, a Church council has the power and the duty to suppress and condemn new articles of faith according to the will of God in Holy Writ and the example of the faithful fathers." (Essay on Councils and Churches, A. D. 1539, XVI:2250.) All true servants of our Church follow Luther in this judgment. Thus Baier, one of the later servants of our Church, says: "It is manifest that the work of councils does not consist in establishing new dogmas, but in expounding, confirming, and defending the revealed dogmas in clear, idiomatic speech." (*Com. Th. Posit.*, III, 13, 31.)

Ancient councils, indeed, at times adopted the phraseology of the Apostolic Council: "It seemed good to the Holy Ghost and to us" (Acts 15:28), but J. Dan. Arcularius has written correctly: "Although the words 'The Holy Spirit has passed judgment in this question,' etc., have been used repeatedly in many councils and confessions of faith, yet our Church has never used these words, neither in the Augsburg Confession nor in the Thorough Declaration; she has always cited the words of Scripture, because they are the foundation upon which her doctrine rests." (*The Unbiased Confession of Faith*, etc., 1692, p. 131 f.) Therefore Dannhauer, who refers to Arcularius on this question, expressed himself in the following manner: "Athanasius says: 'In the question concerning the celebration of Easter the Nicene Fathers did not hesitate to add: "We have decided [visum est], that all ought to submit themselves"; but in regard to faith they did not write: "We have decided"; but: "The Catholic Church believes."' And therefore the deciding authority of councils is not that of a judge but that of a servant in points of faith which can be contradicted by a single Paphnutius if he teaches something on the basis of Scripture which is more correct." (*Christeis. Proth.*, p. 94.)

In like manner our Church has always consistently refused to consider the demand that it should wait for the "decision" of a council or of the Church before it accepts or rejects any point in an article of faith. Therefore Luther wrote: "This is a strong argument which disconcerts many. They know our doctrine is right and are unable to advance anything against it. Yet they stand before us like an old

horse and say nothing more than: 'The holy Christian Church has not yet passed judgment upon it and approved it.' With the words 'Christian Church' they arrest the attention of both the simple-minded and the conceited. . . . 'How is this?' they say; 'the Christian Church has not yet passed her decision; Christendom has not yet spoken'; and then they wait for councils and diets, where the doctors assemble, deliberate, and draw their conclusions. As long as this procedure is not followed, they remain neutral. Now both the foolish and the 'wise' determine to wait until the Christian Church has come to some conclusion; for one man is speaking this way, another otherwise; the Christian Church is still undecided; we want to continue in the faith of our fathers until a conclusion is reached as to what is right; and then they turn up their noses at the simple-minded. We do not deny for instance that Jesus was to come out of Bethlehem, but for that reason we do not say that He was not to come out of Galilee, John 7:40-43. Furthermore, this also is true: Whoever is not in the Christian Church and teaches doctrines not acceptable to the Church is a false preacher through and through. . . . But when they say they desire to wait until the Church has uttered her voice, let the devil do the waiting; I shall not tarry that long. For the Christian Church has already decided everything. . . . This deciding is not accomplished through some outward assembly. There is a spiritual council, and no convention of men is necessary for that. We may hold a council to decide how we should fast and pray, how we should clothe ourselves, how articles of faith are correctly confirmed and confessed, or how other questions should be judged, as was done in the Council of Nicaea. But no council is necessary to decide whether the Christian doctrine is right. I say I accept Baptism and the Sacrament of the Altar and believe that the Gospel is true and holy. Should someone reply: Well, your faith is wrong, then trouble begins. Therefore a spiritual council is necessary that my brother may believe as I believe and preach, that all Christians everywhere may have the same faith and be united. . . . The Christian Church is not an assemblage of bishops' and cardinals' hats. Such a concourse may be or may grow into a council, but it is not the Christian Church. For the Church cannot be gathered into one locality; she is scattered throughout the whole world. She believes as I believe; and I believe as she believes. There is nothing conflicting or dissimilar in our belief. . . . Let this be your attitude: If you want to be the true Church and bear her precious name, give this proper proof thereof: teach doctrine correctly, as the holy Christian Church teaches it; live as she lives; give evidence of your faith and the fruit of faith; prove that you are the Christian Church." Luther accordingly says that a doctrine does not become certain through the decision of the Church; but when the Church passes a correct decision, then it becomes certain that she is the true Church. Christians indeed believe the Church as a ministering judge, but only as a judge that examines and confirms, not as one that hands down decrees by virtue of his office or authority. (On John 7:40-44, VIII:97-102.)

The following words are also from Luther's pen: "A saving is the Word of God not because it is proclaimed by the Church, but because the Word of God is proclaimed, therefore there exists the Church. The Church does not create the Word, but is made through the Word. The presence of the Word of God in any locality is a sure sign of the existence of the Church in that place. So St. Paul writes in 1 Cor. 14:24,25: . . . 'just as an unbeliever prostrates himself and confesses that God is truly present because he hears them prophesying.' Not the Church but the Word of God has moved him, whereby he has been overcome and judged." (On the Abuse of the Mass, A. D. 1521. XIX:1081.) Again, in regard to waiting for the decision of the Church Luther wrote as follows: "Who in the meantime is preaching to the Christians, while the schism is being adjusted and settled? Yes, it is easy to juggle with councils and the Fathers when one fools around with letters of the alphabet or constantly postpones a council, as has been done for the past twenty years, and has no thought for the souls that should be fed with reliable doctrine, as Christ says in John 21:6: *Pasce oves meas*." (Article on Councils and Churches, A. D. 1539, XVI:2178.) Some indeed answer that the controverted doctrines, or "at least those points which are most in dispute, had better be excluded altogether from proclamation in the Christian pulpit." What prudent advice! What, then, "hap-

pens to the souls that one should feed with reliable doctrine?" Or has God perhaps revealed unnecessary things? Indeed, is certainty on any point of faith an unnecessary thing when a controversy has arisen and consciences are disturbed over those points? "Good consciences," says the Apology of the Augsburg Confession, "are crying out for the truth and sound instruction from the Word of God; and for them death is not so bitter as doubt in some point of faith." (Of Confession and Satisfaction, *Trigl.*, p. 290, 32.) "But it is likely that there are many in many places who waver concerning matters of no light importance and yet do not hear such teachers as are able to heal their consciences." (*Trigl.*, p. 291, 33.) God preserve us from such a perpetual "interim" which some men would bring upon our Church today through such principles!

Just one more testimony from our beloved Luther. In the introduction to a sermon by Guettel, in 1541, he wrote as follows: "Guettel is writing against the *expectantes*, i. e., those who are waiting for a council. They may be wise and prudent people who thus wait and stake their salvation upon some human ordinance, but they are fulfilling the proverb: A wise man will not commit a small folly; or they must be entirely ignorant and inexperienced concerning the Christian faith, not being able to discern the wide difference between the Word of God and the word of man. I would, however, not fault them for this, because up to the present time the world, deceived by the Pope, was forced to believe that decrees of councils were just as valid as, yes, even more valid than, the Word of God, which (thank God) at the present time not even the ducks and the geese, the mice and the lice, among us would believe if it were possible for them to believe something. But he who does not hear anything cannot learn anything, and he who cannot or will not hear cannot or will not learn and know. Such *expectantes* we commend to the mercy of God." (XIV:392.)

Dannhauer therefore classifies the practise of the Roman Catholic Church as conservative syncretism because it permits freedom in *non decis*, i. e., freedom in points not yet decided by the Church. Gerhard declares this practise to be skepticism. The statement of the Jesuit Dillinger "Just as in the days of the most ancient Fathers, so today in the interest of unity of faith and peace differing opinions are permissible in those points of religion which the Church has not yet defined as long as every one is ready to submit himself to the judgment of the Church" is answered by Gerhard as follows: "What absurdity! Since the Pope can establish new articles of faith, the papists can never be certain about dogmas, but must always remain skeptics. . . . According to Bellarmine's admission the Church cannot make any book canonical, but only declare it to be canonical. In like manner an opinion is heretical even when no 'decision' has confirmed it. . . . The certainty of dogmas does not depend on the judgment of the Church, but on the divine revelation in Holy Writ, a fact which Christ and the apostles ever hold before our eyes. . . . The certainty of Holy Writ disappears if its statements must first be confirmed by the decrees of the Church. Then also all means of sound Bible interpretation which have been employed with great success by the entire Church are surrendered and cast overboard." (*Consideratio Quarund. Quaest.*, etc. Jenae, 1631, p. 1.)

It is indeed true that our Church, together with the Roman Church, has always denied the validity of a private interpretation of Scripture, but each Church in an entirely different sense. In the Roman Church a private interpretation is that of an unofficial individual, and the correct interpretation is that which has been approved by the Church in her public decrees. But our Church considers that interpretation private which, according to 2 Pet. 1:20, rests on human reason and biased points of view; for when the apostle says "that no prophecy of the Scripture is of any private interpretation" (*ἰδίᾳ ἐκλύσεως οὐ γίνεται*; Vulgate: *propria interpretatione non fit*), he does not mean to say that the official interpretation of the Church is the correct one, but rather that an interpretation is acceptable only then when it corresponds with the intention of the Holy Spirit, who inspired the holy writers. Therefore Kromayer wrote as follows: "We must give a more ready ear to a plain layman when he adduces Scripture than to a whole council which takes a stand contrary to Scripture. We must be more ready to believe Mary, the eye-witness, than the deceitful crowd of Jews. For the fact that a multitude of persons errs does not make the error

right. In Ex. 23:2 God gave the command "Thou shalt not follow a multitude to do evil" (i.e., when it has deviated from the straight path of truth). Hence, we must pay more attention to the principle upon which a man bases his support for a certain truth than to the person speaking and writing. Even though a whole council expounded Scripture contrary to the intention of one of the holy writers, we should look upon such an exposition as a private interpretation, 2 Pet. 1:20. Consequently, mere private opinion which offers biased Bible interpretation is rejected, not the exposition of a private individual who permits Scripture to interpret itself. In the Nicene Council the contention of one man, Bishop Paphnutius, prevailed, for he defended the right of the clergy to marry, although the sentiment of the council had been against it.

May God graciously prevent that modern theology, having originated in our old fatherland, gain ground among us! Let us be on our guard against it, because it makes the validity of a doctrine as a Christian dogma depend on the decree of the Church. In doing so, this theology has placed itself on the same level with the Roman Catholic Church.

In our next article we shall refute the position of the Dorpat theologians, who claim that "even the most well-founded Christian conviction and current result of conscientious and faithful Bible-study" cannot be considered "dogmas of the Church" before the Church has given her authoritative voice. That this distinction between Biblical and ecclesiastical dogmas is untenable will be our topic next time.

After having shown that the theory of open questions cannot be supported by assuming a gradual growth of dogmas through successive decisions of the Church, we shall prove in the following paragraphs that a doctrine must not first gain a so-called symbolical recognition before it can become a dogma of the Church and must not therefore be placed in the category of open questions until such recognition has been achieved.

In the first place, this so-called symbolical recognition cannot be established from the historical development of symbols. The doctrines embodied in the Symbols were not included in the various articles in order that they might become doctrines of the Church but were included because they already were doctrines of the Church. When the Augsburg Confession was submitted to Emperor Charles V, the Evangelical Estates declared: "In obedience to Your Imperial Majesty's wishes we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrines from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches." (Trigl., p. 39.) This statement does not say what manner of doctrine the followers of Luther were going to preach, teach, and defend, but what manner of doctrine they had been teaching, and intended to teach, upon the basis of Scripture, the pure Word of God. The Symbols are not a law imposed upon the Church, prescribing what she must believe and confess in days to come, but a confession, a protocol of what she already believes and professes. The Augsburg Confession, therefore, was not accepted as a confession of our whole Church because it had been drawn up, and was submitted, by her princes and her most learned theologians. It was accepted because it set forth the faith that was throbbing in the hearts of all true Lutherans. The Augustana, accordingly, begins with these words: "*Ecclesiae magno consensu apud nos docent*," i.e., "Our Churches, with common consent, do teach," a statement which must be supplied or repeated in every article of the Confession. Likewise all the other Lutheran Confessions are nothing more than the expression of the living faith of our Church. The fact that our Church accepted Melancthon's Apology, Luther's two Catechisms and the Smalcald Articles, and the Formula of Concord prepared by Chemnitz and other theologians as her public Confessions does not lend any support to the argument of those men who contend that the doctrines set forth in these confessional writings were thereby for the first time made official dogmas of our Church. These doctrines had been the teaching of the Church before. In the Symbols they merely received ecclesiastical approval and were accepted. At Trent and Dort the procedure was different. There men with widely varying opinions and of conflicting schools of thought gathered around conference tables as authoritative representatives of the Church. They fixed "decrees" and "canons." Questions

which up to that time had been regarded as "open," "unsettled," "unfinished," in the Roman and Reformed churches were declared to be "answered by the Church," definitely "decided," and henceforth "fundamental truths which must be taught by the Church." Is it not extremely difficult to explain how men who espouse the Trent and Dort procedure can still accuse conscientious, confessional Lutherans of making a codex of laws out of the Symbols?

In the second place, our Confessions do not claim to be a complete system of all doctrines taught by our Church. They are just a summary of the chief doctrines which our Church was compelled to defend in the critical Reformation period. The two Catechisms, for instance, are called *enchiridia*, handbooks, "small, plain, simple manuals of the chief parts of Christian doctrine to be used by pastors and preachers in the instruction of the young and old." Therefore the doctrinal articles of the Augsburg Confession close with this thought: "This is about the sum of our doctrine which is preached and taught in our churches that men may receive true Christian instruction, that consciences may be comforted, and the believers edified." (Trigl., p. 58.) The following concluding sentence of the whole Augsburg Confession points in the same direction: "If there is anything that any one might desire in this Confession, we are ready, God willing, to present ample information (*latiorem informationem*) according to the Scriptures." (Trigl., p. 95.) Also in the introduction to the Thorough Declaration the Evangelical Estates declare that in the Augsburg Confession "they clearly and plainly made their Christian Confession as to what was being held and taught in the Christian evangelical churches concerning the chief articles, especially those in controversy between them and the papists." (Trigl., p. 847.) Therefore Carpzov commented on the words of the Augsburg Confession "This is about the sum of our doctrine" as follows: "Those who protested added the word 'about' deliberately. They did not intend to compile a catalog of all articles necessary for salvation, but in this Confession they dealt only with those dogmas which were in dispute and needed conscientious consideration in the light of God's Word. Therefore public decrees have never been attempted, and those who protested have never promised 'that they would teach no article in addition to those found in the Confession.' They did promise 'they would teach nothing contrary to the Confessions.'" (*Isagoge in Libb. Symbol.*, p. 115 sq.) This same thought Carpzov applied to all the other Symbols in the words: "No symbolical book is an adequate expression of all the articles and the fundamental dogmas of faith which must be believed. In each instance when the individual Symbols were being written, only those dogmas were taken into consideration which were in dispute and under fire. Herein lies the great difference between Holy Writ and the Symbolical Books." (*L. c.*, p. 4.)

The Jesuits, strangely, assumed a peculiar position. They insisted that the followers of Luther should not be permitted to teach any other doctrines than those which they had definitely set forth in their Confessions; in case the Lutherans taught additional doctrines, they should be deprived of the privileges which had been guaranteed them in the Religious Peace of Augsburg. Therefore, in the well-known *Second Thorough Defense of the Precious Heritage* (the Augsburg Confession) by the theologians of Saxony in the year 1630 the whole eighteenth chapter is devoted to answering the question: "In view of the Religious Peace may the Evangelicals teach only those articles of faith as necessary for salvation which are expressly enumerated in the Augsburg Confession and teach none which are offensive to the Roman Church?" The answer naturally was an emphatic "No!" And the question of the Emperor whether the Evangelical Estates "intended to draw up, and submit, additional articles or whether they were satisfied with those which they had already submitted to His Imperial Majesty" was answered as follows: "His Imperial Majesty has graciously requested that the matters pertaining to religion be examined among us in love and charity and compared with the truth, the Word of God alone. This has been done in a truly Christian spirit in our official writing, the Augsburg Confession. All abuses, however, were not specified nor enumerated in this general Confession because its primary purpose was to set forth in particular all those doctrines which are preached in our churches as necessary for the salvation of souls. If His Imperial Majesty will study this Confession carefully, he will

readily see that we have not accepted any unchristian doctrines." At the same time they pointed to the concluding thought of the Confession, in which the Confessors state that they had submitted these articles so that a summary of their doctrine could be derived therefrom, and that they were ready to present ampler information according to the Scriptures if any one should desire it.

These facts, without doubt, answer the question which Prof. G. Fritschel raised in his article "Luther and Open Questions." He had asserted that certain articles were purposely omitted in the Augsburg Confession. True, some articles were omitted. But here is the reason for this omission. They were omitted not because they had not yet been received as dogmas in the Lutheran Church or were still looked upon as open questions by the Lutherans; but because of the discord in the primary fundamental doctrines of the Christian religion it would have been unwise to include such doctrines as cannot be comprehended apart from the primary fundamental doctrines. Therefore, as long as there was no agreement on the primary fundamental doctrines, it was unnecessary, yes, impossible, to try to come to an agreement on those which had been omitted, because, without a more mature understanding of the Gospel, they could only arouse suspicion and hatred in the hearts of all papists, in the fanatical as well as in the more soberminded. If the Lutheran theologians had included these doctrines in their Confession, the papistical sophists unquestionably would have directed their barbs against them only and would have created the impression as though these teachings formed the sole issue in the controversy and the Church must be warned against them because by the general public they were considered dangerous and fanatical and subversive of all godliness and order. When, therefore, the Emperor, egged on by the sophists, asked the Lutherans the question "if they considered the Augsburg Confession an adequate statement of their doctrine or if they intended to add some additional articles," the Lutheran theologians, after due deliberation, issued the following declaration: "Almost all necessary articles are presented in the Confession which has been submitted; at the same time all abuses which militate against that doctrine are pointed out and justly condemned. If we now at length should present also those articles which arouse ire, our opponents could malign us and say we had previously submitted only those articles which are acceptable to every one and that Your Imperial Majesty now could see plainly that we were concealing many pernicious errors and that, if Your Imperial Majesty should insist on receiving more information, still more errors would come to light. Since we ourselves ought not to contribute anything toward the frustration of those religious discussions which are now going on, it is inadvisable in our opinion to urge at this time a declaration concerning those offensive and unnecessary articles which are proper subjects for debate in theological faculties."

Among the questions termed either "offensive" or "unnecessary" the Lutheran theologians enumerated the following: "Is free will really free? Are all Christians priests? Are there more or less than seven sacraments? Is auricular confession necessary for salvation? Is it the duty of bishops to wield a worldly sword as well as to be heads of the Church? Does ordination imprint an indelible character on the priests? etc." It is simply absurd to maintain that our theologians omitted these doctrines because they looked upon them as mere open questions. Their expressions on this point lead us to the opposite conclusion. According to their writings there are many dogmas of the Lutheran Church which are not found in our Symbols and are not fixed symbolically, as the saying goes. Prof. G. Fritschel indeed often uses the terms "offensive" and "unnecessary." Our theologians, however, do not call the articles mentioned above "offensive" and "unnecessary" because the Lutherans themselves hated them and considered them unnecessary, but because the papists hated them and because it would have been unnecessary, even entirely useless and dangerous, to advance and try to settle them at that time before the dissent had been removed in those controversial articles "which are especially profitable for the salvation of souls." In Augsburg the Lutherans earnestly sought peace and unity and insisted on following the Emperor's demand that "present religious questions should be discussed in love and charity." Yet they knew that their unfair opponents, who feared and did not

desire a union on the basis of the truth, were striving at every opportunity to lead the controversy in that direction from which they hoped to gain a "gloriola" and to heap the odium for the failure of a union on the Lutherans. (See *History of the Augsburg Confession*, by D. David Chytraeus, Rostock, 1576, p. 96 f. Cf. Luther, St. Louis, XVI, 891-894.)

Let the following fact be considered. During the first three centuries of the Christian era there was only the Apostolic Symbol. What a monstrosity, then, for Iowa to assume that a doctrine must be placed in the category of open questions and is no dogma of the Church as long as there are "no symbolical decisions regarding it," as long as certain "questions have received no symbolical definitions, because the Church cannot fix anything symbolically which has not passed through the fire of controversy and thus has become one of the Church's vital questions"! According to this assumption the Church during the first three centuries would have been so poor in articles of faith that one cannot comprehend how it would be possible to speak of a Christian Church in those centuries with such poverty in articles of faith. Kromayer writes: "The Apostolic Symbol does not contain all nor only fundamental articles of the first class. Are not the articles of the vicarious satisfaction of Christ, of sin, of the universal grace of God, of the means of grace, adequately and clearly taught in Scripture? Yet they are not expressly confessed in the Apostolic Symbol. On the other hand, the rather difficult articles concerning the conception of Christ and His descent into hell are a part of the Confession." (*Scrutin. Religionum*, ed. 2, p. 476.) This same fact holds good of all the ecumenical symbols of the first five centuries. When the syncretists of Helmstedt declared all those who accepted the Ecumenical Confessions to be essentially united with us Lutherans, Calov wrote the following words against this "*consensus antiquitatis quinquesecularis*" as a secondary principle of theology and unity among the churches: "In the symbols of the first five centuries several chief doctrines of the Christian faith are not mentioned at all or are not expressly stated, especially those which were not in dispute in the councils, as the vicarious satisfaction and the merits of Christ, the universal grace of God and the redemption wrought by Christ, justification alone by faith, the Lord's Supper, etc. Must we therefore deny that these articles belong to the articles of faith because they are not defined (*definita*) in those Symbols and Confessions? May a Christian on that account ignore those articles, or can one not be charged with heresy because of disagreement in these and similar essential articles which are not found in the Symbols?" (*Syst. Locc. Th.*, I, 912.) These same facts apply with equal force to the specifically Lutheran Confessions. In the later Lutheran Symbols we find dogmas which are not expressly mentioned in the Augsburg Confession, e.g., the doctrine of the normative authority of Scripture; and in all our Symbols there is no so-called decree on the inspiration of Scripture. Was the first of these doctrines an open question before 1580, and is the second still an open question in our day? Furthermore, was he who denied the first doctrine nevertheless a true Lutheran up to the year 1580, and does he who denies the second still continue to be a consistent Lutheran? These conclusions necessarily must be drawn from the hypothesis which assumes that dogmas are finally fixed by defining them in Symbols. Likewise it is well known that in accord with this hypothesis almost all contemporary "Lutheran" theologians actually deny the doctrine of our Church concerning the inspiration of Scripture, and yet with great earnestness they claim to be exponents of true Lutheran orthodoxy. How a man like Dr. J. H. Kurtz, one of the authors of the opinion rendered by the Dorpat theologians at the request of Iowa, presents the doctrine concerning the angels, a doctrine not mentioned in our Symbols or, in the language of the theologians of the new school, "not yet symbolically fixed," all those men know who have read the writings of this theologian entitled *History of the Old Covenant and The Bible and Astronomy*. Dr. Kurtz places the origin of the angels in an indefinable era antedating the creation of man, in which the world prior to this existing world (*Urwelt*), the universe, and its original inhabitants (the angels) were created. (*Bible and Astronomy*, 2 ed., pp. 244, 110.) In his mind the world prior to this existing world (*urweltliche Erde*) was "the dwelling-place and home of those angels who rebelled against God"; it was "without form and void," Gen. 1:2, as "the consequence of

the fall of those angels" (p.96); and since he believes that the angels possessed bodies (p.80), the giants in Gen.6:4 must be the offspring of these fallen angels who married daughters of men. (*History of the Old Covenant*, pp. 44-46.) But finally, in yonder world, he "exalts" the faithful of the New Testament "above the angels, just as the human nature of Christ is exalted above the angels." (*Bible and Astronomy*, p. 136.)

According to the hypothesis of the neo-theologians the Lutheran Church must permit her servants to present all doctrines that have not yet been fixed symbolically according to their own caprice, without being able to disown them as teachers who are unfaithful to our Confessions; for in view of "the ever-widening circle in which the Church must testify, divergent opinions and convictions (according to Dorpat) are not only unavoidable but also justifiable and permissible. Even relative errors that cannot be avoided under these circumstances can be borne by the Church without endangering her unity in doctrine; and she must needs follow this course because in this case she as a Church is not yet in a position to reject the error as error." O poor Lutheran Church! According to this theory the Book of Concord, and wherever only the Augustana has been officially accepted as the Symbol of the Church, only this latter document, is your Bible. Then you are nothing more than a miserable sect, possessing only a brief excerpt of Biblical doctrines. Whatever is not contained in these selections is none of your concern as a Church; at least it is not your doctrine. Your duty is to work out, and add, doctrines as the circumstances of coming eras shall demand. Now, is it not more than remarkable to realize that the very men who espouse this theory which actually makes the Symbols the Bible of the Church constantly accuse those who accept the doctrines of the Symbols without reservation of placing the Confessions on the same level with the Bible?

However, let us proceed. The assumption that a doctrine becomes a dogma of the Lutheran Church after it has found a place in our Symbols but is only an open question before this step has been taken, militates finally against the fact that our Church in her Symbols accepts not only those doctrines which she was driven by certain circumstances to mention expressly in those documents but the entire Bible, all the doctrines which God has therein revealed. Whenever, therefore, any controversy arose in our Church regarding any doctrine, the very first question put was always: What does the Bible say? Down to our day it has been absolutely without precedent in our Church in a controversy to appeal to the silence of the Confessions and to say that, if the Church has not yet rendered a decision on that particular point, a Lutheran must have the liberty to believe as he sees fit. For even if every true Biblical doctrine is not clearly defined in the Lutheran Symbols, yet every truly Biblical doctrine belongs to the doctrines of the Lutheran Church. In regard to a heterodox Church that has set up a false principle and does not accept the Word of God as it reads but insists on interpreting the Word either according to reason or according to tradition, the following statement cannot be upheld: "For her every doctrine of the Bible is a doctrine of the Church." But this statement can be made of every truly orthodox Church and hence also of our dear Evangelical Lutheran Church. At any rate, this was the attitude of those faithful men through whose instrumentality our Church drew up her precious Confessions. Thus we read in Article IV of the Apology of the Augsburg Confession: Peter "cites the agreement of all the prophets. This is truly to cite the authority of the Church. For when all the holy prophets bear witness, that is certainly a glorious, great, excellent, powerful decretal and testimony." (*Trigl.*, p. 145.) In Article XX of the same Confession we read again: "Peter says, Acts 10:45: 'To Him give all the prophets witness that through His name, whosoever believeth on Him, shall receive remission of sins.' This strong testimony of all the holy prophets may duly be called a decree of the catholic Christian Church. For even a single prophet is very highly esteemed by God and a treasure worth the whole world. To this Church of the prophets we would rather assent than to these abandoned writers of the *Confutation*." (*Trigl.*, p. 339.) Finally, in Article XII we find these sentences: "I verily think that, if all the holy prophets are unanimously agreed in a declaration, it would also be a decree, a declaration, and a unanimous strong conclusion of the universal,

catholic, Christian, holy Church and would be justly regarded as such. We concede neither to the Pope nor to the Church the power to make decrees against this consensus of the prophets." (*Trigl.*, p. 271.)

It ought to be quite clear now that our fathers connected ideas with the "decision" and the "consensus of the Church" which are altogether different from those current today. Wherever Scripture had spoken, they believed the true Church had "spoken." For them the voice of Scripture was at the same time the "voice of the Church." And every unanimous testimony of the prophets and apostles was for them the correct "consensus," a right "decree," and a truly "decisive" "conclusion" of the Church. (This unanimous conclusion of the Church, of course, cannot be seen. Its existence, however, just like that of the Church, must be believed.) We readily see that a doctrine is defined in the Symbols; but this fact does not constitute the unanimous "conclusion" of the Church. The unanimous "conclusion" of the Church we can gather alone through faith in the inspired Word. On all sides our eye sees nothing and our ear hears of nothing but discord and disunion in doctrine. In spite of this fact our faith confidently sings every Sunday: "Who the Christian Church doth ever Keep in unity of spirit." Or it confesses with Luther in his Large Catechism: "I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost, in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms." (*Trigl.*, p. 691.) That which truly belongs to the Church is always Biblical, and that which is truly Biblical always belongs to the Church. Our Church does not want to be a "different" Church, with a "different" faith; she does desire to be part of the Church of the apostles and prophets, a part of the Bible Church. She has indeed written Confessions and defined doctrines, not because they should contain her whole body of doctrine nor because she had reached a decision only on those doctrines found in her Symbols, but because false churches and false teachers forced her to make clear-cut statements on certain doctrines. Up to the present time she has seen no necessity for writing special Symbols on other doctrines. All that she believes therefore is not found in her Symbols, but only in the Bible. Her Symbols are not so much "the landmarks of her spiritual development" as the boundary-line separating her from certain falsehoods. Hence Biblical and Lutheran are identical terms for her. When, therefore, in 1528, Duke George, Luther's bitter and fanatic enemy, demanded that the Lutherans give an account of their Lutheranism, Luther advised them to say: "They intended to remain with the holy Gospel. Luther himself intended to be Lutheran only in so far as he purely taught the Holy Scriptures." (*Walch*, XXI, 234.)

Perhaps some one will interpose at this point and say: "It may be true that the doctrines of Scripture and of the Lutheran Church are identical. But can one not be a consistent Lutheran if he as pastor or layman believes and confesses everything that the Lutheran Church confesses as her faith in her Symbols? Is not the acceptance of all the doctrines defined in the Symbols sufficient to bind all Lutherans together in one body?" Quite right, without a doubt! But we must always bear in mind that he who accepts the Symbols cannot at the same time believe and confess articles which will contradict and nullify the articles of the Symbols. When, therefore, the syncretists of a previous era raised this same objection against the Apostolic Creed, the venerable Dannhauer gave them this answer: "If no other questions had arisen besides those answered in the Apostolic Creed, if one could assume that schismatics would hold nothing contrary to this Creed nor try to induce others to accept their contrary belief, the Apostolic Creed could indeed serve as the norm for Christian unity and close friendship in the Lord. If that were the case, our forefathers would not have been forced to draw certain bounds for the endless private and public expositions which from time to time led men into controversy and to make those bounds the distinctive marks of the orthodox Church in those doctrines which erring men were undermining. 'I readily admit,' Huelsemann writes, 'that men may be saved who believe nothing further than that which every reader draws out of the words of the Apostolic Creed. Yet I emphatically deny that there is a layman who, in regard to those points in which some think agreement could easily be reached in our day, believes

nothing more in respect to divine things which pertain either to man's salvation or damnation besides that which is found in the Apostolic Creed." (Dissert. Instit. ad Collat. Carthag., p. 67.)

The superficial thinker may look upon this whole presentation as hair-splitting micrology. But he who looks beneath the surface will soon convince himself that there is a principle involved here which means either life or death for the Church. If we uphold this principle, we shall preserve the treasure of our Church; should we sacrifice it, we would throw our treasure away. If our Church insists only on symbolical and not at the same time upon canonical unity, as Gerhard calls it, i. e., on Biblical unity, then our Church is, we repeat it, not an orthodox Church, but a miserable sect, which does not bind itself to accept the whole Word of God but only certain doctrines thereof. No matter how dear and valuable the incomparable Confessions of his Church are to every Lutheran, he does not permit them to become the Lutheran Bible, in which the whole faith of his Church is posited, while all other Biblical doctrines are more or less irrelevant, mere subjects "concerning which every sincere Christian may hold his own private and individual convictions." It is indeed strange that men who constantly speak against placing the Confessions above the Bible declare themselves bound as Lutherans only by those doctrines which are fixed symbolically. This fact makes it quite evident who those men are that actually stand on Scripture and believe in its supreme authority as well as in its clarity, and those who do not.

We hope we have incontrovertibly proved to every attentive reader that also the hypothesis of a successive development of dogmas whereby some men try to bolster up the modern theory of open questions is a false argument.

A fourth false argument for the modern theory of open questions is the appeal to certain points of doctrine in which former teachers recognized for their orthodoxy have erred. Those who advance this argument justify it in the following manner: In previous eras certain teachers of our Church entertained divergent opinions without being accused of heresy or denied church-fellowship by their fellow-Christians. Ought not a present-day teacher, they argue, enjoy the same freedom of deviating from the Word of God in the same point? Should he because of such deviation be charged with heresy, deprived of fellowship, and denied the rights and privileges of a minister in the orthodox Church? Would it not be unanswerable to subject any teacher within the Lutheran Church to disciplinary action because he holds and defends a doctrine which men like Andreae, Selnecker, and J. Gerhard of a previous period espoused with impunity? Would it not be ultra-Lutheranism to insist on more strictness in doctrine now than men did in the golden age of Lutheran orthodoxy?

At the present time (1868) the leaders of the Iowa Synod in particular are advancing also this argument in their endeavor to bolster up their theory of open questions. When their attention was called to a deviation from the pure doctrine on the part of some of their men, they almost invariably sought to justify themselves without much reference to the Bible; they appealed mainly to the authority of some former teacher of our Church whose orthodoxy otherwise is undisputed and claimed that the point in question, therefore, necessarily belonged to the category of open questions. When, for instance, their doctrine on the millennium and a twofold resurrection of the flesh, i. e., the resurrection of the saints at the dawn of the millennium and a general resurrection at its close, was attacked, they referred to Selnecker and Dannhauer. Or when we denied that the doctrine of Sunday as it is taught in Scripture and in our Symbols is an open question, they appealed to J. Gerhard. And in regard to this last point they went so far as to admit that the doctrine of Sunday in our Symbols is beyond all doubt the doctrine of Holy Writ, but since such an eminent teacher as Gerhard deviated therein from Scripture, every other teacher should also have the privilege of deviating therein, it being an open question.

It is a most disagreeable task to prove to Protestants, to Lutherans, and in general to men who claim to be theologians and Bible students *par excellence* how utterly groundless and untenable this argument for the modern theory of open questions is. The argument "This is the position of the Church Fathers, and who will dare to declare them heretics?"

was a formidable weapon with which the papists formerly lashed at Luther and the principles of the Reformation. But Luther and the whole Lutheran Church have always appealed to Scripture as the final authority and have consistently refused to recognize the Fathers as an authority curtailing or abrogating the supremacy of the Bible. What else is necessary to prove that this argument is nothing more than a brittle reed? Or was it not permissible, perhaps, for the papists to appeal to the errors of the Church Fathers who are recognized in all Christendom as orthodox teachers, yea, as lights and pillars of the Church, but is quite permissible for Lutherans to appeal to the errors of their orthodox fathers?

Some men indeed raise this objection: "Is it right to condemn an error in a contemporary fellow-Lutheran and thereby condemn as heretics also such great theologians as J. Gerhard, Selnecker, and others, who are now standing before the throne of God in glory and perfect bliss?" This objection, however, is met, in the first place, with the same answer that our fathers gave the papists in the Reformation era: "*Patres fuerunt lumina, non numina, indices, non iudices, ministri, non magistri*" (the fathers were lights and not gods, teachers and not judges, servants and not masters). In refusing to make the deviations of our Lutheran fathers either a rule for our faith or a license for further aberrations from the Word of God, we are following their own example and teaching. We are not only treating them as they treated the Church Fathers, but we are conscientiously abiding by their express direction never to set them and their writings above Christ and the Word of God, but always to prove all things and hold fast that which is good. If we, their pupils, should be unwilling to follow this direction, we should prove ourselves unfaithful to the trust committed to our care, and instead of being an honor to our fathers, we should disgrace them in their graves. Our fathers did not declare the Church Fathers to be heretics when they rejected the errors which the papists had drawn from that source and were doggedly defending. And today, in rejecting errors espoused by contemporary men, we do not with the same breath condemn as heretics those old faithful witnesses and teachers of the truth because they entertained the same errors. They were not admonished, and hence, owing to human weakness and not to hardness of heart, they did not see their errors.

Augustine recognized this point and wrote: "Whatever agrees with the authority of Holy Writ in the writings of Cyprian I accept with his praise; whatever does not agree I reject with his permission." (*Ad Crescon. Grammat.*) Kromayer expressed a similar thought in these words: "The libraries of the fathers must be examined with consideration and charity, when either through the fault of their era they were swept along as in a mighty stream and so fell in aberrations, or spoke unguardedly now and then in the heat of controversies, or advanced in understanding while writing or wrote while advancing. For it would be quite difficult to find a father whose writings are entirely free from error. Therefore the nakedness of the fathers must be covered up, so far as this can be done with a good conscience." (*Theol. Positivo-polem.*, Part. II., p. 37.) We apply these same words to the old teachers of our Church who are held in honor for their orthodoxy and fidelity. Those men, however, who make a formal business of ferreting out all possible weaknesses in the writings of the old orthodox teachers in order to find seeming support for their theory of open questions are doing whatever lies in their power to undermine the reputation of these faithful witnesses and destroy the blessing of their writings. Although the writings of the fathers are of inestimable value in the study of true Biblical theology, yet for the champions of open questions they exist for only one purpose,—to show how far one may depart from the doctrine of Scripture without sacrificing one's reputation for orthodoxy and faithfulness to the Confessions. Without hesitation we declare that our esteemed Lutheran teachers were indeed men who could err and actually did err in some points. On the one hand, those errors which were due to their weakness, and hence have been forgiven, must not be viewed with an air of superiority, nor be uncovered in a belittling, derogatory spirit, nor be accepted with the ulterior and therefore reprehensible motive of fostering indifference in doctrine. On the other hand, those errors must be considered in a spirit of love, be covered up in order to preserve

the blessing emanating from the fathers, be avoided and used as a warning that we become more circumspect, more free from idolatrous confidence in men in spite of their great fame, wisdom, and piety, and more conscious of the fact that Scripture alone is the perfect, pure fountain of truth, "the sole rule and standard according to which all dogmas, together with all teachers, should be estimated and judged. . . . Other writings, however, of ancient or modern teachers (*sive patrum sive neotericorum scripta*), whatever name they bear, must not be regarded as equal to the Holy Scriptures." (Epitome, Trigl., p. 777.) Although the old faithful teachers of our Church still are our teachers and examples in many respects, yet in the errors they made they are a warning to us according to the well-known proverb "*Lapsus maiorum sit tremor minorum*," i. e., "May the fall of the great deter the smaller spirits."

Error and sin are similar. Just as all Christians still have sin because of their natural human weakness, so all of them also have their individual errors. And both, their sins as well as their errors, are forgiven. But not only does every wilful sin against the Law of God frustrate grace and condemn; also every wilful error against revealed truth frustrates grace and condemns. Just as one and the same sin is forgiven to one man and not to another, so one and the same error is forgiven to one man and not to another. Likewise, just as he sins against grace who wilfully imitates the sins of the saints which they committed in moments of weakness and tries to justify himself by appealing to the saints, so he also sins against grace who wilfully imitates the errors of the orthodox teachers which they committed in moments of weakness and tries to justify himself by appealing to those teachers.

Luther held this fact before the eyes of the papists on many occasions. In his essay on "The Abuse of the Mass," written in the year 1521, he says: "In the second place, they [the papists] refer us to the holy Fathers, to Gregory, Bernard, Bonaventura, and others, who used this canon (the canon of the Mass) and considered the Mass a sacrifice. To appeal to the work and life of the saints which is not founded in Scripture is a most dangerous thing, because it is evident that a just man falls seven times and that the saints sin in many ways, Prov. 24:16. Who will convince us that it is not sin to practise and perform an act which cannot be justified from Scripture? In this connection I praise St. Anthony, who gave the sound advice that no one should entertain and carry out an act without authority from Scripture. Yes, it is better to look upon the acts of the saints which they did without Scriptural authority as sin than to adduce them as good examples. Furthermore, you do not rouse any saints to anger when you regard their unscriptural acts as sin. They acknowledge themselves to be sinners. But you do anger God and the saints if you fall through the example of the saints and break your neck. . . . There are two reasons why sins cause no injury to the saints but do destroy the godless. The first is this: The saints have faith in Christ. And since they are buried in such faith (although they do many things in ignorance which are damnable for the ungodly), they always rise again and are preserved. . . . The second reason is this: Through faith in Christ the saints are so wise that they cling only to God's mercy, repudiating their own works and confessing from the bottom of their hearts that their works are unprofitable and sinful. So Bernard said on his death-bed: 'I have wasted my time, for I have lived an unholy life.'—In Augustine we see many errors, but he recanted them. Would they not have damned him if he had not been preserved in the true faith? For the most part those errors are contrary to faith. But as he confessed faith in Christ and feared God, they could not harm him. Whoever should try to follow those same errors now would be destroyed. This is the case with many who follow the words of the fathers without discriminating between fallible human opinion and the infallible divine truth. It is quite apparent that the saints do err now and then, even in faith, i. e., they are not yet perfect, but they do not perish because of the faith which God has begun in them. Those, however, do perish who accept the errors of the saints as truth and follow them as examples. There is no prospect of salvation for any one who has followed the saints instead of Scripture. . . .

"Such also is the case with the sacrifice of the Mass. Without a doubt many pious Christians still cling to the

Mass in simple faith and regard it as a sacrifice. But since they do not depend on this sacrifice, look upon everything they themselves do as sin, and cling to the pure mercy of God, they are saved from perishing in spite of this error. However, when the priests who celebrate Mass follow this error without such faith, elevate their sacrifice, and sell it for genuine goods, they deserve to have this error charged against them and perish eternally because they followed the saints. For God considers, tries, and judges the hearts and reins, Ps. 7:9, i. e., the inner disposition of the heart. Therefore God relents and forgives an error in one man and condemns the same error in another, because one man believes in humble, childlike faith, and the other does not. . . . Since we have finally recognized the error, it is no longer proper to continue therein and consider the Mass as a sacrifice. That would be a sin against faith and against our own conscience, — a sin which no faith, no confession, could excuse. You cannot say: I will err after the manner of a Christian. A Christian errs in ignorance, and St. Paul commands us in Rom. 14:1 that we should bear with an erring Christian (seeing he lives by the grace of God), because it is not right for us to despise and condemn him who does not yet recognize his error as error. It is our duty, however, to point out error to everybody and no longer consider it truth, so that the sins of the godless do not increase and no offense be given to weak consciences. . . . Gregory, Bernard, Bonaventura, Francis, Dominic, and their followers, failing to recognize the true nature of the Papacy, held the Pope and his dominion in high esteem and believed that all his ways and acts were divine, Christian, and ordained of God; yet the Papacy with all its ecclesiastical courts, ordinances, and decrees is manifestly contrary to the Gospel. They have misinterpreted the Gospel, building up and fortifying the Pope and his realm through some glaring errors. Is it not unchristian to believe that the Pope is the 'rock,' Matt. 16:18? Is it not unchristian to interpret the 'sea,' Matt. 14:29, as human beings, on whom St. Peter and the Pope are to walk, i. e., over whom they are to rule? Is it not unchristian to suppose that the word 'feed' should imply the honor, power, and authority of the Pope? There are many similar errors of the saints. Yet, failing to recognize them as errors, they adhered to them in simple, Christian faith; therefore, God forgave them. But those who know and acknowledge them to be errors and still adhere to them as though they were not erroneous do indeed follow the Fathers; nevertheless, they will not be in sweet communion with them in heaven. The Fathers finally renounced their errors and were received in grace. Certain men of our day, however, consider those errors as articles of faith and promulgate and defend them as such unto their end." (Walch, XIX: 1378—1385.)

In another connection Luther declares that it is permissible, and at times obligatory, to condemn the error of an orthodox person which he entertained in weakness, without at the same time condemning that orthodox teacher. He illustrates this instance in the case of Cyprian as follows: "St. Augustine condemns St. Cyprian's doctrine of anabaptism" (concerning those baptized by heretics); "and ever since, that doctrine has been justly condemned. But we could easily be satisfied with Cyprian, for in him Christ comforts us poor sinners wonderfully by showing us that His great saints also were human just as we are." (*Of Councils and Churches*, XVI: 2657.) Luther does not want to deprive even St. Thomas of his holiness, great as his errors were. He wrote: "Yet I do not doubt that his doctrine (that of St. Thomas), dull and without spirit though it is, is one of the vessels full of the wrath of God which He has sent down upon this earth, Rev. 15:7, 16, 17. Mainly because of this doctrine he became a (papist) saint and received his canonization from such a man as he deserved. I do not wish to say that he is not holy, although he did teach doctrines that are truly heretical and undermine the teaching of Christ. He may have done this in ignorance. I am sorry, however, that his influence deceived so many noble Christians and induced them to accept arid wastes instead of beautiful flowers. (Cf. Lam. 4:5.)"—(*Revelation of the Antichrist*, A. D., 1521, XVIII: 1760.)

It is no doubt necessary at this point to call attention to the following facts: 1. In the writings of otherwise orthodox teachers more than just a few important points of doctrine can be found which are erroneous. But an appeal to the deviations of the otherwise orthodox teachers as a justifica-

tion for the theory of open questions necessarily leads to complete destruction of all purity and unity in doctrine. 2. "*Quum duo dicunt idem, non est idem,*" i.e., when two men seem to say the same thing, the meaning is not always the same. 3. When influential, esteemed orthodox teachers of a past generation deviated in some point, there was no one, as a rule, who noticed this deviation or, if he did, he did not possess the courage to contradict the influential teacher. 4. Because of increasing wide-spread indifference and vigorous attacks on Christian doctrine, times arise when it is more important and necessary than otherwise to attack even the smallest deviation in a certain point of doctrine.

The foregoing argument may suffice to prove how futile it is to seek support for the theory of open questions in the writings of recognized orthodox teachers because they erred in certain points. In this entire question much is at stake. We must always defend and preserve the chief principle of Protestantism, the fact that the norm of all doctrine is not posited in human writings, but alone in the Word of God. Let men continue to flaunt a *naevus* from our old, highly honored orthodox teachers whenever their unionistic theory of open questions is attacked. Let them maintain they want the Lutheran doctrine of Sunday which they admit is Scriptural to be considered as an open question because Gerhard erred therein. As good Protestants we shall always meet them with the words "*Amicus Plato, amicus Socrates, amicus Lutherus, amicus Gerhardus, sed magis amica veritas, magis amica Scriptura Sacra.*" And with St. Paul and all the apostles we say: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8.

Finally, the proponents of the modern theory of open questions advance the argument that there are doctrines of faith in the Bible which God did not reveal in clear-cut, unmistakable terms. . . .

Every one, with the exception of the papist perhaps, will admit the Biblical attributes of perspicuity and clarity (*perspicuitas et claritas*). Holy Writ lays claim to these attributes in almost countless passages. Since the Bible is the revelation of God to men who are sitting in darkness and in the shadow of death, a lamp unto their feet and a light unto their path on the way to life everlasting, it must be clear; and every one who believes in Holy Writ gladly confesses the reality of this clearness. Who of us will deny that God, the Creator of human speech, is able to speak clearly? Who will deny that God, the eternal Truth, Wisdom, and Love, intended to speak clearly? Who will deny that God actually did speak clearly, yea, was obligated to speak clearly, in that Scripture which He inspired for just one purpose—to tell man what he must know in order to be saved? These denials can be made only by one who either does not believe in God or at least not in the divine origin and purpose of the Bible.

It is indeed true that some passages in Holy Writ are more or less obscure, e.g., passages with historical, archeological, geographical, chronological, ethnological, genealogical, and onomastic difficulties or prophecies whose correct solution will be necessary and possible only when they have been fulfilled. Linguistic difficulties in certain chapters also prevent us from fully comprehending the sense intended by the sacred writers. On these points the readers and exegetes of the Bible cannot arrive at an apodictic interpretation but can reach only a probable one. In the first place, this lack of absolute certainty cannot be attributed to the fact that the Bible itself is obscure in this or that passage; it merely seems to be obscure because the teacher or exegete is not able to verify all the recorded historical data, is puzzled by grammatical or lexical questions, etc. The obscurity is not objective, but subjective. In the second place, this whole question of subjective obscurity is irrelevant to the point which we are considering in this series of articles, namely, Does the Bible actually contain articles of faith—the doctrine of Sunday, for instance—which are not clear and therefore can easily be misunderstood? Even though a person has no knowledge of, or only an imperfect knowledge of, historical data and related facts, yet he is able to find and walk the way of salvation under all circumstances without any hindrance. But in order to be saved, he must know and believe the articles of faith. Without the clear divine revelation and the knowledge of these articles it is impossible not only for the "man of God," the theologian, to use the Scrip-

ture for doctrine, for reproof, for correction, for instruction in righteousness, in order to be made perfect, thoroughly furnished unto all good works (2 Tim. 3:16, 17), but also for the layman to walk the way of salvation under all circumstances without any hindrance. Scripture is the complete revelation of the way of salvation; therefore it must be clear, exact, and unambiguous in all articles of faith. Whoever denies this fact denies the fundamental doctrine of the clarity of Scripture. Therefore, Aug. Pfeiffer began his book on Hermeneutics with the following words: "The papists and we have been earnestly debating the question whether Holy Scripture, especially in matters of faith and morals, is sufficiently clear or possibly obscure. The papists claim it is obscure; we maintain that it is clear, although we do make several, especially two, restrictions. In the first place we distinguish between a total and a partial obscurity. We admit that there is a partial obscurity, i.e., we take into account those passages of Holy Scripture that are obscure and present difficulties which we cannot satisfactorily solve. Onomastic (questions pertaining to proper names) and chronological difficulties and gaps in the genealogy of Christ cast a shadow over some portions of Scripture so that no Bible student is able to remove all those difficulties. 'For the Holy Ghost (as Augustine says in the twelfth book of his *De Doctrina Christiana*) has organized the books of the Bible in such a wonderful, salutary way that He wanted to satisfy the hunger of the soul through the passages which are clearer than others and to ward off satiety through those which are obscure.' (*Ita magnifice et salubriter Spiritus Sanctus Scripturas Sanctas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret.*) At the same time we deny that the Holy Scriptures are totally obscure and maintain especially that every dogma pertaining to faith and morals is set forth somewhere in Holy Writ in language so clear and unequivocal that any one who searches the Bible conscientiously can know and believe it. In the second place, we distinguish between subjective and objective obscurity and say that Holy Writ is not obscure *eo ipso* nor with respect to the object that must be known if faith in the true God is to be engendered. It is obscure only through certain circumstances (*per accidens*) in the subject who does not fully comprehend its meaning because of improper training or equipment, being handicapped either by lack of necessary knowledge or because of an evil disposition of soul." (*Thesaur. Hermeneut.*, p. 1 sq.)

Luther testifies repeatedly that the seeming obscurity of Scripture is due primarily to an imperfect knowledge of the language, and is subjective, not objective. To Erasmus he wrote: "If there is any obscurity in Scripture, it is due here and there to the words and idiomatic phrases of the language, or to use a Greek term, due to grammar. It is, in general, such an obscurity as does not prevent any one from grasping the sum and substance of Scripture—the dogmas." (Walch, XVIII, 2068.) In another connection he wrote: "The Sophists have said that Scripture is obscure; they have supposed that it is a characteristic of the Word of God to use obscure, odd terms. But they fail to see that the difficulty lies in the languages themselves. If it were possible for us to understand the languages perfectly, nothing would be so easy to grasp as the Word of God. The Turkish language is jargon to me because I do not understand it; yet a Turkish child of seven years readily comprehends his own tongue." (*Letter to the Mayors and Aldermen of All Cities of Germany in Behalf of Christian Schools*, St. L., X, 473.)

It is also true that there are passages in Holy Writ which contain no references to historical data, etc., but which speak of doctrines of faith and yet are not free from obscurity. Some indeed are so obscure that they seem to contradict other passages which are clear. But this fact does not furnish any ground for supposing that Scripture contains doctrines of faith which are not clearly and unmistakably revealed. The clarity and perspicuity of Scripture are vindicated by this particular point: all doctrines of faith, although some of them are referred to in a few obscure Scripture passages, are without exception expressed in clear, unambiguous words, which enable the conscientious Bible student to understand the obscure passages. A denial of this is a denial of the clarity of Scripture, a denial that we really have a sure prophetic apostolic Word, a light that shines in a dark place, a sun that comes out of his chamber like a bridegroom and rejoices like a strong man to run his course; a sure

testimony of the Lord, making wise the simple; the commandments of the Lord, rejoicing the heart and enlightening the eyes. (2 Pet. 1; Ps. 19.) Sad to say, there is hardly a Christian doctrine in our day which has sunk into greater oblivion than this doctrine or has been so decisively eliminated as a piece of former narrow-mindedness. The whole present theological intelligentsia is searching the Scriptures eagerly, holding not only that there are many passages which need further clarification (a fact which we do not deny), but also that much material for important new dogmas will be discovered.

Luther, who wrote many a precious word against this kind of Bible-study, expressed himself in the following manner in his exposition of Psalm 37: "But if any one of them attacks you and says, 'You must have the exegesis of the fathers; the Bible is obscure,' you must answer, 'This is not true.' No book on earth is so clear as the Holy Scriptures. It excels every other book just as the sun excels every other light. They employ the foregoing language because they wish to lead us away from Scripture and set themselves over us as our masters, so that we may believe their fantastic dreams. It is a shocking disgrace, blasphemy against the Holy Scriptures and all Christendom, to say that Holy Scripture is obscure and not clear enough to enable every one to understand it and then teach and prove what he believes. Take careful note of this fact: Would it not be a great shame for you or me to be called a Christian and at the same time not know what we believe? But if I know what I believe, I know what is in Scripture; for it contains nothing else than Christ and the Christian faith. Therefore, when the Christian hears Scripture, it is so clear and plain to him that he says without any help from the commentaries of all the fathers and teachers: 'That is right; that is what I also believe.' . . . It is indeed true that some passages of Scripture are obscure, but in them the same truth must be sought which is found in clear, unmistakable passages. And then heretics arise who interpret obscure passages according to their own bias and on the basis of their interpretation contend against the clear passages and foundation of faith. So the fathers strove against them with the clear passages, shed light on those that are obscure, and proved that the obscure said nothing more than that which is expressed in the clear. This is the correct method of Bible-study. . . . Be assured, without doubt there is nothing brighter than the sun, which is Scripture; but if a cloud passes in front of the sun, the very same sun is behind it. Likewise, if there is an obscure passage in Scripture, do not doubt but that the same truth lies hidden in it that is very clear in another passage. Whoever, therefore, cannot understand the obscure ought to abide by the clear." (St. L., V, 334 ff.)

Finally, it is also true that doctrines of faith are not always so clear and evident in Scripture in this sense that every one may at once see and find them, even though he reads Scripture half asleep, with his eyes half closed, or his mind preoccupied with prejudices. In order to see and find all doctrines of faith in Scripture, it is necessary not only to read the sacred pages, but also to seek and search them, keeping the mind free from all prejudices and open to every ray of light emanating from them. Therefore Christ Himself does not only say: "Read the Scriptures," but: "Search the Scriptures" (*ἐρευνᾶτε τὰς γραφάς*), "for in them ye think ye have eternal life; and they are they which testify of Me," John 5:39. This fact does not give any one any support for assuming that Scripture contains articles of faith which are not clearly and unmistakably revealed. The clarity and perspicuity of Scripture make it possible for any one to understand any book of the Bible; nevertheless, the Bible student must read carefully, search earnestly, be free from prejudice, be open-minded and receptive to the truth. Therefore the apostle wrote: "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them," 2 Cor. 4:3, 4. Is it not shocking when people ascribe to the alleged obscurity and ambiguity of the Scriptures what is merely the result of human blindness and malice or at any rate of human weakness?

Whatever is not "clearly and unmistakably" revealed in Scripture is not revealed at all. To maintain that certain doctrines of faith are indeed revealed in Scripture but not in clear, understandable words is nothing else than a denial

of God's wisdom and goodness and blasphemy against God or a denial of the divine origin of Holy Writ. *Tertium non datur.*

When our opponents set up as an argument for the support of their theory of open questions the principle that some doctrines of faith, that of Sunday, for instance, are not clearly and unmistakably revealed in Scripture, they give evidence of an irreconcilable difference in their theology and that of our Evangelical Lutheran Church. For the Evangelical Lutheran Church in her whole theology stands upon the principle that Scripture is clear and plain in all doctrines of faith. Therefore she lets Scripture speak for itself and judges doctrines by the clear Word of God. Our opponents, however, proceed from the principle that Scripture is obscure and easily misunderstood also in doctrines of faith and, consequently, let their own judgment decide one way or the other.

This is an error of far-reaching, ruinous consequences. We know with what detrimental effect the Papacy has insisted on the principle that Scripture is obscure and difficult to understand. We also know how the Reformed Church has applied this principle to the clear words of the institution of the Lord's Supper. The Reformed attitude demonstrates that our opponents gain nothing by maintaining that they do not count the doctrine of Baptism and the Lord's Supper among the open questions because they are clearly and unmistakably revealed in God's Word. For if we accept as true that Scripture contains doctrines of faith, e. g., the doctrine of Sunday, which are not clearly and unmistakably revealed, we have destroyed a pillar of revelation, whose ruin will eventually involve the collapse of the whole structure. If men do not want to bring about this ruin,—and certainly some of our opponents do not desire it,—there is only one course for them to pursue, i. e., to admit that Scripture is plain and clear in all doctrines of faith and to agree that everything which is clearly and unmistakably revealed in Scripture can be proved from its chapters either in a brief statement or in a more or less elaborate essay or after solving some existing difficulties. The Arminians are a further example of the ruin caused by this false principle. This is what Calvoer says of them: "They claim that no one is bound to believe anything outside of that which is plainly written in so many words in Scripture or that can be deduced and proved from the words of the Bible according to the laws of logic and so be grasped with the hands, as it were, as, for example, the sequence 'It runs; therefore it moves.' Consequently, according to their opinion, no one is bound to believe in the mystery of the Holy Trinity, in the personal union in Christ, in the essential presence of Christ's body and blood in Holy Communion, etc., especially not, if he has scruples in regard to any of these doctrines. The following must also be added to the things which one is not obligated to believe, namely, that the Holy Ghost must be worshiped; that Christ was born of the substance of Mary; that the fathers of the Old Testament died in the hope of eternal life; that faith in Christ is one; that men are justified through the merits of Christ; that Christ was not bound to be obedient; that faith is received through the merits of Christ; that children can be regenerated; that there is original sin; that sins flowing out of original sin are essentially sin; that the death which God pronounced upon Adam was at the same time eternal death; that God is omnipresent, omniscient; that concupiscence belongs to the sins for whose forgiveness we ask in the Lord's Prayer; that man cannot free himself from sin; that the government may shed blood; that the Decalog demands everything that is to be done, even self-denial, taking up one's cross, etc.; that it is necessary to believe in infant baptism; that Baptism is a seal of the forgiveness of sins; that the same bodies will rise from the dead. For, they believe, it is impossible to prove from Scripture that any one of these points is undeniably true and must necessarily be accepted." (*Fissuræ Zionis*. Lips. 1700. 4. p. 541 sq.)

What a long list of doctrines which they allege are not clearly and unmistakably revealed in Scripture! But the principle that Scripture contains doctrines of faith which are not clearly and unmistakably revealed and must therefore be counted as open questions inevitably leads not only to unionism and syncretism, but also to thoroughgoing skepticism and indifference in doctrine, even to the most shocking unbelief, and finally ends in the principle of the well-known

scoffer who said: "Ein jeder kann nach seiner Façon selig werden." What is the language of the unionists, all the way down the line to the most rabid unbelievers, when they are confronted with the letter of God's Word? "Yes," they say, "those words are indeed written, but who will incontrovertibly prove to me that your or my exposition of this passage is the correct one? Does not all strife in Christendom arise out of human interpretation?"

The words that Luther wrote concerning the alloiosis with which Zwingli tried to support his doctrine of Holy Communion: "Beware, beware, I say, of the alloiosis; it is the devil's specter; for it finally gives us a Christ after whom I would not like to be called a Christian" must be applied to the principle that doctrines of faith are not clearly and

unmistakably revealed in Scripture, for it takes the very heart out of the Bible and prevents us from believing its divine message.

We close with this prayer on our lips: May the Lord guard and defend the Church, the dearly bought communion of saints, in this new fatherland of ours against the inane theory which at the present time is a cancerous sore in the theology and the Church of our former fatherland and which, if it gained ground here, would gnaw at the root of the freshly budding tree of our American Church and cause it to wither away again! A general acceptance of this principle would indeed establish peace in the Church, but a syncretistic peace, of which the sainted Dannhauer said: *Foris* εἰρήνη, *intus* ἐρις (externally peace, internally discord).

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Compiled by Louis F. Rush

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